NEW THEORY

AND

PROSPECTUS

OF THE

PERSIAN VERBS,

WITH THEIR

HINDOOSTANEE SYNONIMES

IN

PERSIAN & ENGLISH,

BY

JOHN GILCHRIST.

هزار غوطه بخوردم درّے بکف نرسید

سزاے بخت من است این گناهِ دریا چیست

CALCUTTA:

PRINTED BY THOMAS HOLLINGBERY,

HIRCARRAH PRESS.

1801.

TO

JOHN HERBERT HARINGTON, ESQ.

THE FOLLOWING SHEETS

ARE RESPECTFULLY INSCRIBED,

AS A PUBLIC MARK OF THE AUTHOR'S REGARD AND ESTEEM FOR HIS CHARACTER AS A GENTLEMAN AND ORIENTAL SCHOLAR, AND AS A PROPER TESTIMONY OF OBLIGATIONS FOR MANY FAVOURS, PARTICULARLY FOR THOSE OF A LITERARY NATURE, WHICH HAVE BEEN CONFERRED UPON HIM, AND FREQUENTLY INCORPORATED IN HIS

W O R K S

WITHOUT ANY SPECIFIC ACKNOWLEDGEMENT THERE.

CALCUTTA, *31st October*, 1801.

LIST OF SUBSCRIBERS.

A.

Arnold, John Captain

B.

Bayley, W. B. Eſq.
Bean, William Eſq. Cawnpore.
Blagrave, A. Eſq. 2 Copies.
B[illegible]chier, S. Eſq.

C.

Campbell, David Eſq
Chaplin, W. Eſq.
Chiſholme, Charles Eſq.
Crichton, Mr. John

D.

Dumbleton, H. Eſq.

E.

Ewer, John Eſq.

F.

French, G. Eſq. 2 Copies.
Friſſell, E. Lieutenant

G.

Gardener, Mr. Daniel
Goodwin, R. T. Eſq.
Gowan, Clotworthy Eſq.
Grant, J. W. Eſq.

H.

Hamilton, T. Eſq.
Harington, J. H. Eſq. 2 Copies.
H. Mr. J.
Higginſon, Charles H. Eſq.
Hodgſon, Henry Eſq. 2 Copies.

I.

Impey, Haſtings Eſq.
Jenkins, R. Eſq.

K.

Kelſo, A. H. Eſq.
King, T. H. Eſq.

L.

[illegible]g, J. W. Eſq.
Laing, J. B. Eſq.
Lovett, J. H. Eſq.
Lloyd, Charles Eſq. 2 Copies.

M.

Martin, W. B. Eſq. 2 Copies.
Morgan, Francis Eſq.
Morrieſon, David Eſq.
Moriſon, John Eſq.
Morton, William Eſq.

N.

Namey, Mr. L.
Newnham, Thomas Eſq.

P.

Pattenſon, Charles Eſq.
Pechell, P. W. Eſq.
Perry, T. Eſq.
Potts, W. P. Eſq.

R.

Rattray, R. H. Eſq.
Roberdeau, H. Eſq.
Romer, John Eſq.
Roſs, A. Eſq.
—— Robert C. Eſq.

S.

Sage, J. W. Eſq.
Sands, W. J. Eſq.
Scott, W. Eſq.
Smith, G. Eſq.
Sparrow, J. Eſq.
Speke, Peter Eſq. 20 Copies.
Stonehouſe, J. Eſq.
Swettenham, W. T. Eſq.

T.

Turner, Richard Eſq.

W.

Wauchope, J. Eſq.
Wemyſs James, Eſq.
Wynne, R. O. Eſq.

E R R A T A.

PAGE	FOR	READ
i	Hindooſtance,	Hindooſtanee.
x	Succeſſively,	Succeſsfully.
xv	Then atural,	The natural.
xvii	——— before deſiring	Again.
3	Puriitadun,	Puriſteedun.
—	Immaterial,	Original or aoriſt.
4	Buwum her[illegible] [illegible]d elſe-where	Bowum.
28	———	Rookhſheedun, j,hulukna, to ſhine, &c.
	بخوانند	براے
۲۶	رخشیدن جهلکنا	——
۲	قیاس	قیاس
۳	شود استن	شو استن
۵	پوشیده	پوشیده
۶	صوتے	صوتی
۱۲-۱۳	پرسد بوم	پرسید بوم
۱۶	بآخبر	باخبر
۱۸	محال	محال

N. B. The diſagreement between the preſent title page, and that which was advertiſed under the name of a Student, will be explained in the Adve[illegible]tiſement.

Obſolete and fictitious Perſian verbs have been omitted in the Liſt, for the moſt obvious reaſons which have been partly explained in page [illegible] of the following ſheets.

After the note in page xvii [illegible]dd—

[illegible]n fact the other well [illegible]nown modificati[illegible] *murdoom*, may be a mere tranſpoſition of the ſ[illegible]ort vo[illegible] in the perfect te[illegible]ſe of *moordun*, ſimilar to the ſubmiſſive expiatory name[illegible] and expr[illegible]ſions ſo common in [illegible] Eaſt.

ADVERTISEMENT AND INTRODUCTION.

THE present Theory and Profpectus, (or rather the mere outlines,) was publifhed many months ago, in one large fheet, for the ufe of the Students in the Perfian and Hindooftance Languages, then under my fuperintendance. I found it fo very convenient and ufeful for both them and myfelf, that I requefted Mr. Scott Waring to tranflate it into Englifh, which he did fo much to my fatisfaction, as to determine me to give the whole to the Public under the name of a Student, which he at that time was, as well as Affiftant Profeffor in the Hindooftanee Department of the College. While Mr. Waring was employed on the tranflation, I fubmitted the fheet in its original ftate for correction and criticifm to a Gentleman of confiderable abilities, who alfo poffeffes fuch knowledge of the Perfian tongue. His opinion of it gave me no little uneafinefs, firft, becaufe he declared it to be almoft unintelligible, and fecondly, that he fuppofed fome ignorant Moonfhee muft have ftolen the little which was right from the Furhungi Juhangeeree, and had palmed it on me without examination, as a new Theory of his own. The reader need not be told what my feelings were on the occafion, nor when my critical friend and I fettled the difpute amicably among ourfelves by reciprocal explanations. The refult however was this, that I foon difcovered there was a very wide difference between the

comprehenſion of my pupils, to whom I had an opportunity of elucidating the ſubject in the claſs, and thoſe readers, who truſted entirely to the outlines as firſt publiſhed, and their own labours. This induced me to reconſider my crude Theory in the moſt ſedulous manner, and to throw all my thoughts upon it, firſt into the Perſian Language, with the view of profiting by the obſervations and animadverſions of the natives, who might peruſe it in that form. In this ſtate the work encreaſed to a ſize, of which I had not the moſt diſtant idea, when I recommenced the preſent Proſpectus. New lights ruſhed in upon me while tranſlating the Perſian into my own language, which muſt account for the deviation of many parts of the Engliſh verſion from the original, as I would rather ſacrifice the trivial conſiſtency of rigid tranſlation here, than deprive any reader of the benefit of my progreſſive diſcoveries and improvement, in a theme every way ſo curious and intereſting to a ſpeculative mind. Though circumſtances creditable to him have deprived me rather prematurely of Mr. Waring's aid, I cannot avoid reaping the advantage of all his remarks, that are ſtill applicable to the undertaking, on the extenſive ſcale which it now requires; nor indeed would it be honourable in me, to ſuppreſs his labours, merely becauſe I had found it neceſſary, by the extenſion of the ſubject, to ſubſtitute my own.

" The Perſian Language ſimplified in its moſt intricate part,
" muſt conſiderably alleviate the labour of the beginner, but as the
" diſcuſſion requires technical terms, which are not of frequent uſage,
" he is prevented from reaping all the fruits of his application by
" the difficulty of the ſtyle, in which the Theory delineated
" was neceſſarily compoſed.

" Firmly convinced of the benefits which I have derived from " the perufal of the original, any attempt to communicate thofe " to others, muft at leaft be efteemed well intended, if not otherwife " meritorious.

" There are perfons who deem innovation ridiculous, and who thus " become perfect barriers to the progrefs of Science, and who cla- " morously warn you to beware of going beyond the prefcribed bounds " of their own learned refearches. From fuch we cannot expect " encouragement, neither do I conceive it to be defired, as they " would confidently affert, without any previous examination, that " thofe rules muft neceffarily be fallacious, which militate againft " dogmas affented to by fucceffive ages. Happy is it for mankind, " that fome men have fcorned thefe ignoble fetters, who have by " their perfevering inveftigations progreffively illuminated the " world with the genial rays of practical truth and found philo- " fophy. Are fuch individuals to be efteemed or defpifed as " mere vifionaries or philofophifts, whofe independent fpirit " and fertile imaginations will not allow them to coincide with " the opinions of the world, merely becaufe they are fuch. I have " been induced to fay thus much, as I perceive the grand objection " which can be urged againft this Treatife is, that it does not affimilate " with what other authors have remarked. (1) But if it contain a " more convenient fcheme, and reduces thirteen claffes of verbs to " three, which fyftem I afk with fubmiffion deferves a preference? (2)

(1) The immortal Sir Ifaac Newton reafons fuccefsfully upon a Hypothefis; the Grammarian furely is alfo juftified fo far, if where proof cannot be adduced, he humbly follows the footfteps of fo great a mafter, and confers on his Theory all the confiftency which he can derive, in the mean time, from reafon and analogy combined.

(2) Sir William Jones has thirteen, Mr. Gladwin who has followed the natives, eleven. He forms the aorift by a change of the final letter before *dun*, or *tun*. Thefe

" Forcible muſt be thoſe arguments which can convince the unprejudiced man, that the former arrangement ſhould be preferred. I have never heard any, nor do I perceive any which can be gathered from Perſian authors, to confute the rules laid down here by Mr. Gilchriſt. Until I hear ſome arguments to prove the contrary, I ſhall ever be of opinion, that the moſt ſimple plan is undoubtedly the beſt.

" The chief difficulty of Grammar ariſes from the number of abſtruſe terms, and the confuſed arrangement of authors: one would ſuppoſe, that it was the peculiar duty of a Grammarian to render his explanations as ſimple as poſſible, and to adopt every improvement, whether of his own or of others: but alas! man poſſeſſes ſo much innate vanity, that he in general either attempts to conceal the productions of another, or ſtrenuouſly endeavours to hide his ignorance under a maſs of miſplaced and unprofitable erudition. He conceives it derogatory to acknowledge a favor, or to own any want of information.

" Some people cavil, or find fault by habit, who eagerly detract, and ſullenly applaud. To ſuch I recommend the following lines, and if they deſire farther edification, they will find the whole in the fifth ſtory of the firſt Chapter of the Gooliſtan.

---

letters which he enumerates are *eleven*, for each there is a ſeparate rule; thus it will appear that ſome verbs where the proceſs is founded exactly upon the ſame principle, but whoſe final letters are different, are claſſed ſeparately. For inſtance *oſtadun, iſtadun*, their aoriſts *oſtud; iſtud; reſeedun; tulbeedun; ruſeed, tulbeed*. The inquiſitive Scholar, if I be not miſtaken, may find under ſome of the rules conſtructed in that way, more irregulars than regulars, and at all events may diſcover with me, that after wading painfully through thirteen claſſes, he has acquired no more real analytical knowledge of the ſubject, than the day he firſt commenced his multifarious career. When this note was written by Mr. Waring, the number of Claſſes was as he ſtates III, I have now however reduced the whole to II only.

توانم آنکه نیازارم اندرون کسے — حسود را چکنم کوز خود برنج در است

بمیر تا برهی ای حسود کین رنجیست — که از مشقت آن جز بمرگ نتوان رست.

شور بختان بآرزو خواهند — مقبلان را زوال نعمت و جاه

گر نبیند بروز شپره چشم — چشمهٔ آفتاب را چه گناه

راست خواهی هزار چشم چنان — کور بهتر نه آفتاب سیاه

" It is a juſt obſervation of Mr. Hoole's, that the public little con-
" cern themſelves about the qualifications of authors. If their perfor-
" mances are too bad to obtain a favorable reception for theirſelves, it
" is not likely, that the world will regard them with more indulgence,
" for being told why they are not better. Whatever credit I gain, muſt
" proceed from the production of another; I feel very apprehenſive
" that a good cauſe may be injured, by being entruſted to improper
" hands: However this may be, let thoſe hypercritics, thoſe cavillers
" of ſyllables, know that this is my motto—

بهتر زانم که خواهی گفت آنی — که دانم عیب من چون من ندانی

" And if they make the ſubject their own, by aſking could we have
" done better? a few of their ſneers may probably be diſpenſed with.

" It would be impertinent in me to deſcant upon the merits of the author,
" and his productions, which being univerſally known in India, render

"any comment upon them superfluous. That the Persian Language "is under considerable obligations to him, many will yet allow, and "that the Students progress may be greatly accelerated by his hitherto "confined studies in that path, each days experience will probably "evince. It is to be regretted however, that he has been forced to "relinquish the study of a Language, where so much remains yet to be "done. Upon his persuasion I venture to lay before the public this "translation, without assuming any other merit to myself, than that of "attempting to be as perspicuous and correct as in my power." Thus far the text and notes belong to my esteemed pupil Mr. Scott Waring, I shall now proceed to speak for myself. The original text being bound up along with the translation, no Persian Scholar can be at a loss to comprehend the principles on which my Orthography is founded, even admitting that he never saw or heard of the improved system, which I have just published for the benefit of beginners. It may barely be necessary to premise, that I have discriminated the e, ee, y, ó, oo, uo, from each other medially so وٛ - وْ - وٛ - ـيـ - ـيـ - ـيـ and finally thus ے ێ ی for reasons sufficiently obvious. The nasal ṅ and oo, with the semimute ẘ or o̊o have likewise been distinguished from each other in this way و - و - ں - ـنْ The reader, in justice to me and his self, ought to peruse the whole Treatise, including the notes, before he passes a final sentence on any one part, because, independent of the attention due me so far, trivial slips and more important errors have been detected and corrected in my progress through these sheets.

The philological labours of the acute and ingenious Horne Tooke, in the Republic of Letters, must excite the admiration and respect of every candid Scholar in the present age, and will certainly command the ve-

neration and gratitude of posterity, whatever opinions they may form, of his natural temper, moral conduct, or political character, as a citizen and statesman of the British empire. (3)

To the above authors admirable work on the English particles, and the learned Dr. Vincent's hypothesis of the Greek verb, are the public chiefly indebted for this attempt, to elucidate the Persian verbs also, upon similar principles. (4)

That a tyro like me in this language, who hazards such an experiment will excite the sneer of self sufficiency, there can be no doubt; but, that this alone shall repress my ardour, is a position which I shall most assuredly deny. (5)

Improvement in literature and science, when founded on sound principles, seems to my mind as beneficial to mankind, as innovations in religion and government are often pernicious and destructive. The cause is obvious, in the former, theory and practice mutually confirm and support each other, in their progress towards perfection; in the latter, on the contrary, experience is ever at variance with rea-

(3) Without meaning to detract in the smallest degree from his well earned, fame, I cannot help conceiving, that he has had a peep at the anonymous work, now republishing by the Hurkaru Press here, on Celtic derivatives. It is a literary curiosity, admirably calculated to induce a reflective mind to meditate on speech, as Horne Tooke has done. I have real pleasure in acknowledging, that his performance first communicated to me a relish for, and I trust some acumen in, etymological research.

(4) The intelligent scholar will do well to consult this ingenious little work, which, it is highly probably, will yet be greatly improved, either by the writer's self or some of his erudite pupils in the Grecian tongue.

(5) If Dr. Vincent, with all his learning, has not fully succeeded, I need not repine should my efforts prove much less fortunate. I have a faint idea of the cause of his failure, but a total ignorance of Greek, at present, forces me to preserve a respectful silence; though I am not without hope, that my attempt, feeble as it is, will yet pave the way for important discoveries in general grammar, and that the light, thus shed on a subject hitherto obscure, will also divaricate to particular tongues.

ſon, and forcibly inculcates a ſalutary leſſon to all mankind. Truth is not always founded upon reaſon, conſequently other aids are requir-ed, and theſe are experiment and revelation.—To form a ſucceſsful hypotheſis, in oppoſition to both or either of theſe principles, will ter-minate in plundering the world of its greateſt happineſs. Not ſo with thoſe branches of learning, which fortunately admit of advancement, without encroaching on the preſent peace and future hopes of Society.

So much by way of preamble for the peruſal of thoſe exalted Scho-lars, who may look down with contempt on the humble efforts of one, who can nevertheleſs look up to them with gratitude for public animad-verſion on his ſyſtem, ſhould they deem it erroneous. To aſſert ſim-ply that any work is beneath our notice, may be an eaſy, but not a very fair way of proving, that its contents are beyond our comprehenſion. Had dogmas of this nature deterred me from my purſuits in the Hin-dooſtanee language, by learned natives theirſelves, my publications in that department even muſt all have periſhed as mere abortions, and thus have left me the name of an ignorant innovator, or at beſt of a plau-ſible ſpeculator alone.

Nothing can be more reaſonable than to affirm, that the natives of India ought to be the beſt judges of their own language. Experience however is conſtantly proving the reverſe; and I here publicly aſſert, that however expert the Hindooſtanees may be as mere ſpeakers, their knowledge as Grammarians and Philoſophers is limited in the extreme. The path which they have laid down for the acquiſition of Science, is well enough adapted for the capacity of a mere drudge, but I am ſure it will never ſatisfy the mind which has one ſpark of genius ſufficient to elicit a ſingle idea for itſelf: That the mere Indian Literati will raiſe a clamour againſt this proſpectus of the Perſian Verbs, is nothing new.

They have already done ſo, and will repeat this on every effort, which I can make to ſimplify the acquiſition of the Oriental tongues. Should this oppoſition fail in its effects, I have already good reaſons for ſuppoſing, that there are not wanting ſome Hindooſtanees who will roundly inſiſt, that I have ſtolen all my Eſſays on Grammar from them. Nay, Books will be produced, written long before I exiſted, to prove that they are far from being ſolely indebted to the lucubrations of a Briton, on a point which their poſterity may yet view, as much more important than it can be now. I pretend to no gift of prophecy in this prediction, becauſe incipient traces of ſuch a deſign were in a great meaſure detected, ſoon after I diſperſed my grammatical rules among the Moonſhees here, who attended my evening diſcourſes on the Hindooſtanee language. How far my own countrymen will join in ſuch a ſcheme, futurity may unfold, when my Oriental productions ſhall have acquired that rank and eſtimation among them, which the ſullen pride of dignified literature often meanly withholds from the performances of men, who deſerve well of their contemporaries. That mine will attain ſuch a place through time, it cannot be criminal in one to expect, who has little elſe but this elaſtic ſpring to depend on, in the bounds he muſt neceſſarily take over mountains, which have long been in labour to cruſh him with their weight alone. It is a curious fact in the annals of literature, that an author often runs the riſk of being worried alive by his fellow citizens, who in the very act of tying a canniſter charged with deſtructive crackers to his tail, wonder that the poor cur runs off howling and ſnapping at every paſſenger he meets. The hue and cry is next ſet up againſt the ſelf ſufficient importance and oſtentation of the creature, for barking at a rattle, that no one pretends to ſee or hear but his ſelf. In ſhort malice and envy firſt goad a writer to madneſs and then with becoming *ſans froid*

term him a fly upon a wheel of his own creation, before they knock him on the head, for that evil of which they are the cause alone. In the very same manner men in power often attack the happiness of an unprotected individual, and when he complains, injury is supperadded to insult, by persevering in acts of oppression, that the last may vindicate the injustice of the first, at the shrine of delusive and cruel consistency: a tyrant which too often imposes on mankind, under the mask of justice and the overwhelming banners of omnipotent authority. Against the native pedantry of all India united, under whichever literary Colossus my opponents may choose, I am still willing to enter the lists alone, provided the subject be taken up publicly, that one man may at least have fair play when opposed to so many thousands, as the author of these sheets has long been forced to contend with. It is not wholly personal vanity that dictates these remarks.—No, it is a knowledge and conviction that significant shrugs, grins and sneers, are still resorted to, by those who have nothing better to urge, against the utility of acquiring Oriental languages. Could young men on their first arrival in this part of the world judge accurately for theirselves, it might be deemed impertinent to defend myself and works from the lofty scowl which has been, but too successively, employed in many instances within my own ken, to frown both me and them out of countenance. This being positively the case, I shall take the liberty here to advise every beginner in future, to ask the person who may be abusing the Hindoostanee, or any of the Oriental languages, one simple question. Pray, Sir, do you understand its Grammar and pronunciation well?—Should the officious monitor answer, no; the story of the Fox, who had not a tail, will account pretty well for his opinions.—If the reply be yes, and the assertion founded in fact, I can only say of the

two champions, the laſt will prove ſo uncommon a monſter, that I hardly conceive its exiſtence poſſible, and will certainly withhold my belief, until I have an opportunity of putting his knowledge to the teſt of a fair trial.

Novice in the Perſian as I am, it appears evident enough to me, that although much has been done, ſtill a great deal is wanting to compleat a proper Grammar of that excellent tongue.

When a Scholar ſhall be found who can blend the minuteneſs of Otho with the elegance of Jones, and is capable of uniting to both the copiouſneſs of Gladwin on ſyſtematic principles, we may then hope to ſee a philological production worthy of this charming language. Two things will be neceſſary to effect ſo deſirable an object, and theſe are, 1ſt. To think boldly for ourſelves, while we take every advantage of modern diſcoveries, without being chained to the ſcholaſtic trammels of the Oriental Grammarians, and their ſervile imitators the *Muoluwees* and *Moonſhees* of India. 2d. While we do every juſtice to our predeceſſors in this walk of Literature, we muſt carefully avoid blindly following their footſteps, or being deterred from our duty, by the mere whiſtling of a great name. *Tinnit. quod inan e eſt* may be ſaid of this alſo with ſome truth, though I am far from wiſhing to puſh the idea the whole length which Horne Tooke has done. The natives ſeem ſo prone to mix real logical with mere grammatical diſquiſitions, that I ſuſpect this may be one rock on which the attempt recommended might ſplit in its progreſs to completion, and furniſh us rather with an Arabic ſyſtem of logic, than a plain comprehenſive Perſian Grammar. I have not the moſt diſtant hopes of trying ſo arduous a taſk, were I even bleſſed with ſufficient ability to undertake it. My time is now otherwiſe engaged in puſh-

ing my own immediate ſtudies ſtill nearer perfection. The humble merit may yet however be awarded me, of having at leaſt paved the way for reform in this department of Indian lore. Sir William Jones has, in conformity with the originals whom he followed, preſerved XIII. claſſes of verbs. Mr. Gladwin reduced them to XI. With becoming deference to theſe meritorious Philologers I have carried them ſo low as II. in compliance with true principles, which will probably ſtand the touch ſtone of experience and candid inveſtigation. This is all I want, and when openly attacked, I ſhall defend myſelf with a ſtore of ammunition, which has been kept in reſerve for the occaſion. Should I fall in the conflict, it ſhall be like a man who is above turning his back or ſnarling upon a literary opponent in ſociety, merely becauſe he has vanquiſhed me on the plains of ſcience. The conteſt alone is noble, where a defeat muſt be more than counterbalanced by inſtruction, which will always be the caſe, with every mind that is not illiberally ſteeled againſt conviction. That the Hindooſtanee learner likewiſe may reap ſome benefit from this proſpectus of the Perſian Verbs, he ſhall have an analytical ſcheme of thoſe alſo, in as few words as poſſible. The real root being invariably found by dropping the infinitive ſign *na*, which muſt always occur in a Dictionary in this verbal form, it remains fixed, as a contracted infinitive or imperative ſingular, and continues immutably the ſame. After the above ſimple proceſs, certain letters for the perſonal and temporal ſuperſtructure are added, which may be divided into *penult*, and *final*, *mutable* and *immutable*. The penults are *t* for the preſent, *oo* for the aoriſt, *g* for the future, *k* for the pluperfect participle, and *n* for the infinitive, which are immutable by poſition and indicate time almoſt alone. The finals are naſal *n*, *e* and *o* for the aoriſt, and *a* for every other tenſe, but this and the pl. perf..

participle, which alſo requires *e* or *kur*. The letters *n*, *e*, and *o*, *a*, juſt ſtated, more properly refer to *perſons*, and except *a* are wholly unchangeable. *A* is a general ſingular ſign in the maſculine gender, *e* its inflexion and plural, *ee* its feminine ſingular, which in the plural aſſumes *n* or *an*, the whole of which are applicable indiſcriminately to every perſon. This mode of inflexion exiſts alſo in the Hindooſtanee nouns, which in fact admirably pave the way, when analytically conſidered, to a due knowledge of the conjugation of every verb in the language. In the whole of the adventitious particles ſuperadded to the roots of verbs, the intelligent Hindooſtanee Scholar will not meet with a ſingle letter, but *t* and *g*, with which he is not already acquainted, by having previouſly learned the nouns as they ought to be upon ſound principles. *A*, *e*, *ee*, *o*, *n*, as letters, and *ta*, *on*, *en*, *an*, *ga*, *ke*, *na*, as particles will appear evident here, though it may be long before we ſhall learn why *t* indicates preſent time, *a* perfect, and *g* future, in this uſeful tongue.

As the Scholar has only to recollect that unleſs a mood or tenſe terminate in *a*, it admits of no change of gender or generic termination whatever, and when *a* is the final letter, it then always can become *e*, *ee*, *een*, or *ee*,*an*, and often may be inflected in the form of a noun in the ſingular to *e*. On this principle the participles and gerund, noted below, come under the ſecond declenſion of the Hindooſtanee Grammar, and may often be ſo declined.

	SING:		PLU:	
	M. & Inf.	Fem:	M.	Fem:
Infin: Ger. &c.	*-na*, *ne*,	*-nee*.	*-ne*,	*neen*, *nee*,*an*.
Pres. tenſe & part:	*-ta*, *te*,	*-tee*.	*-te*,	*teen*, *tee*,*an*.
Perf. tenſe & part:	*-a*, *e*,	*-ee*.	*-e*,	*een*, *ee*,*an*.
Imp: *Pal-*				
(6) Aoriſt - - -	*-oon-e- e-*		*-en- o -en-*	
Future } after the above aoriſt particles	*-ga*,	*-gee*.	*-ge*,	*geen*, *gee*,*an*.
Plu-perf: part:	*-ke*, *kur*, *e*, *kurke*, or *kurkur*.			

(6) The firſt perſon *ſing*. differs from the two others, as the ſecond perſon plural

As this is neither the place, nor have I yet materials ſufficient to give a complete Theory of the Hindooſtanee Verb, the reader cannot reaſonably expect the whole of it here, although after what hath already been urged on the ſubject, there can be no harm in analyzing the primordial verbs like the Perſian *un*, *um*, *ee*, &c. ſo. From the old ſign of infinity *un*, now changed to *na*, theſe four aoriſt particles can eaſily be deduced, viz. u_1oon, u_1e, u_1e, u_1en, u_1o, u_1en, contracted to *oon*, *e*, *o*, *en*, by the rapidity of utterance. The ſame cauſe will naturally enough account for the *breathing* or *exiſtent* verb *h*-u_1oon, *h*-u_1e, *h*-u_1en, and *h*-u_1o, becoming *hoon*, *hy*, *hyn*, *ho*, on principles ſo obvious to every orientaliſt, that it would be abſurd to ſtate them now. The perfect u_1o formerly contracted to *o*, now *a*, is ſimple enough, and *ut* the preſent, now *ta*, no leſs ſo. I have long been of opinion, and experience every day confirms it in my mind, that we ſhall ſoon be able to prove, by analyſis and analogy, the compound nature of Latin, Perſian, Hindooſtanee, and other verbs, which have hitherto been deemed ſimple or primitive, by the Grammarians of their reſpective languages, (7).

---

does from the firſt and third perſons. Of this mode or tenſe I may obſerve, that it is often a preſent or future, and alſo by dropping the *e* of the ſecond perſon ſingular, it is the complete regular imperative. Being the very baſis of the future, and allowing alſo as a preſent tenſe of the auxiliary ſigns *hoon* and *hy*, it is a portion of the verb highly worthy of the reader's attention. The hyphens after the aoriſt are placed in ſuch a manner as to demonſtrate, that the future of all verbs is regularly ſo—*Pal-oon-ga*, *pal-e-ga*, *pal-en-ge*, *pal-o-ge*, &c. In other words, that the aoriſt particles *oon*, *e*, *o*, *en*, always intervene between the future *ga* and the verbs *root* or *imperative*.

(7) Among many, perhaps more eaſy examples, let us try one, the verb *firiſtadun*, which I do not heſitate to trace from *pur*, *a wing*, *puree*, *winged*, *a fairy*, *a meſſenger*, and *iſtadun*. I am ſo far aware of the objections to this conjecture, ſtill I cannot perſuade myſelf, that they are altogether unanſwerable, until a better one at leaſt be given on the formation of this verb.

In the Latin it ſtrikes me we ſhall find *eo, ſto, do, ago, meo, capio,* (8) and ſeveral others, the grand primordial verbs, ſimilar to *un, udun, eedun, o*[illegible]*n, utun, uſun, uſtun, huſtun, ſhoodun, yaftun,* in the Perſian, and *un, na, ana, jana, hona, kunna, keena, kurna, anna, bunna, tanna? tana? lana, a*[illegible]*na, dena,* k$_1$*hana, pana, purna, lena, manna,* &c. in the Hindooſtanee. The preſent hint will probably lead to conſiderable diſcoveries in both oriental and occidental philology, I ſhall therefore exhibit here, a few of the moſt inconteſtible examples of this hypotheſis, in the Hindooſtanee language. When ſome of the ſcholars who have already gained ſo much credit for Sunſkrit lore, ſhall liberally pave the way for the progreſs of others, by publiſhing a rudiments, introduction or grammar of that ancient, but artificial, language, the public may yet be enabled to decide how far my preſent conjectures are well founded. That they encroach on the Sunſkrit *roots* I am well aware, and I may yet, from this conviction, extend my reſearches into the radical department of that wonderful language, ſhould any able literary pioneer previouſly condeſcend to clear away the pedantic rubbiſh, which ages have accumulated in the very veſtibule of this divine tongue. To begin with *bu*-na, *ho*-na, to *breathe, exiſt, be;* t$_1$*hoo-kna,* to make then atural effort t$_1$*hoo* i. e. *to ſpit;* p$_1$hoo-kna, to p$_1$*hoo* or rather *to blow;* p$_1$hoo-*lna,* to bring or produce p$_1$*hoo, to bloom,* bo-*lna,* to *bu bu,* or *ſpeak* as children do, whence they are called *baba, babe, baby,* in ſeveral tongues; k$_1$ho-*dna* to give or cauſe k$_1$*ho,* the radical expreſſive of *cavity,* meaning *to dig;* k$_1$ho-

(8) *Nuncupo,* I can look upon in no other light, than as a contraction of *nomen capio,* and to this may, in all probability, be added many more. A number of participial words are in uſe among the Perſians, though their infinitives cannot always now be found. *Khuſtu, puzhmoordu, ufsoordu, burjuſtu,* &c. May not khuſ-*huſtun,* ufsooſ-*khoordun,* bur-*juſtun,* peſh-*moordun,* and ſuch conſtituent parts, account as well for theſe alſo, as *nomen capio* does for *nuncupo?*

lna, to produce *k₁ho*, *to open*; ju-*rna*, ga-*rna*, *to fix, ſet, bury*, &c. from *ju*, *gu* the root of *motion, going*, and *arna*, *to ſtop, arreſt*; ſo-*bna*, *to ſuit, fit, become*, from *ſoo*, *good*, and *huna*, *hona*, *to be*. Theſe obſervations might be extended amazingly, and however abſurd they muſt appear to many people now, the day may yet come when my notions will not ſeem ſo viſionary as they do at preſent. In this ſtage of philological reſearch, I know that the intelligent few only can deſcry; through the ſable mantle of time, the glimmering traces, in this rude ſketch, of an original nomenclature, that once ſhone with meridian ſplendour among the ſons of men. How, when, or by whom formed, are queſtions that perhaps ſome future Newton in the province of ſpeech may be able to ſolve, provided data continue to accumulate, and thus help the intuitive ſagacity of ſuch a man, to a diſcovery which will fall little ſhort of being in reality divine. The human ſoul delights in the contemplation of its ability to approximate even thoſe truths, which are perhaps for ever out of the reach of mere mortals, and this very ſenſation is in fact one of the ſureſt indications of its immortal origin, and undiſputed ſuperiority to the brute creation. From the examples produced, if the learner will recollect the analytical and ſynthetic mode of examining Hindooſtanee verbs, he will be at no loſs, when we know the Sunſkrit roots, to trace apparently primitive verbs, to their various ſources, as I have juſt done. By attending particularly to the penult of thoſe infinitives, we ſhall in general perceive that *n, j, h, nn, b, t, t, k, ch, l, r, d, k₁h, p, m*, almoſt invariably denote *ana, jana, hona, anna, kurna, keena, k₁hana*, &c, already enumerated, ſuperadded to the *d₁hat* or priminitive word, as *t₁hoo, p₁hoo*, in *t₁hoo-kna, p₁hoo-lna*. If any perſon ſhould inſiſt on *matter* preceding motion, and argue, that *t₁hook, ſpittle*, exiſts before the natural ſound can be formed, I beg leave

to answer, that this particular humour may absolutely receive its name from the action that discharges it, in the very same way, that *p,hool* is probably termed a *flower, flos, bloom,* from the nature of its *blowing*, or being puffed into the form it assumes as a p,hool or blow-*er*. I shall not detain the reader with a discussion here of the extensive powers which *k, r, l,* and others possess under certain modifications as *uk, ak, ka, aka, ur, ra, ara, ul, al, ala*, when used as adventitious particles in the Hindoostanee, because, the smallest analytical experience in it will produce a thousand instances in proof of my assertions. Whoever shall examine the Persian also, on these principles, will in the end, I am confident perceive, that his labour has not been lost in acquiring a radical knowledge of the ancient dialect or *Puhluwee* tongue. (9) Nay, I am convinced, that the same process is applicable with the most satisfactory effects to the Latin also, and many other languages. Before I conclude this introduction, the reader must not wonder at my desiring him to weigh all the separate portions of this Essay well, before he allows prejudice or passion to condemn either a part or the whole, because some remarks in one place, that may by theirselves appear absurd, or ill founded, are further illustrated and confirmed in another page of the work, perhaps to the learners entire satisfaction. The following quotation from an ingenious essay, now reprinting in Calcutta, seems so applicable to the contents of this performance, and the necessity I am under of leaving at present my investigation of *Roots* to others, that I canno deny myself the pleasure of winding up my preface in the anonymous author's own words here.

(9) In it we may hereafter discover, that *murd*, a man, a mortal; *durd*, pain; *gurd*, dust; *rusud;* provision; *chumun*, a walk; and probably many such words are intimately connected with the verbs *moordun, dureedun, ruseedun, gurdeedun, chumeedun*, &c.

"Condemned to renounce this intention, I could only, in the ſpirit of literary communicativeneſs, furniſh this ſketch of my propoſed plan: nor can it be any mortification to me, its affording others room to think that I have no reaſon to regret my being ſtopped, in a career of expoſition to farther cenſure or ridicule. I am but too ſenſible, that the imperfection and want of the neceſſary chain work of allegations and proofs, leaves me no right to expect better. It is then entirely on my hopes of opening glimpſes of uſeful truth, that I found all my apology. I rely on the candor of the reader for his doing me the juſtice to ſee that that was my aim, however I may have miſſed the mark; nor will he, I hope, immediately condemn the whole of this eſſay for ſome partial errors of derivation, or even of inference, which he may very probably diſcover. The concluſion of my being wrong on the whole, from my not being right in ſome parts, would hardly be a fair one, eſpecially in a matter where the ſucceſs in one word is ſo independent of ſucceſs in another. Clear of the impertinence of dogmatiſing, all my pretentions reduce themſelves to the wiſh of having this eſſay judged with the ſame candor that I offer it, and leave it entirely under the reader's protection.

"Such as from better knowledge, and from better judgment, ſhall ſee no reaſon to adopt my ideas, can inſpire me with no ſentiments towards them, but thoſe of a ſincere ſubmiſſion, and wiſh to benefit by their ſuperior lights.

"As to ſuch as are, in their judgments, actuated merely by the vulgareſt of all ſpirits, the ſpirit of contradiction, that vice of the meaneſt underſtandings, by which the itch of vanity is ſo miſerably gratified, I have not the leaſt objection to their treating this production with all

the contempt they pleaſe; it cannot exceed my pity for that wretched turn of the head and heart: having always obſerved, that none are conſtitutionally more apt to ſwallow falſity, than thoſe who are the readieſt to reject truth; and no wonder: of the two, it is not truth that is the moſt congenial to them.

"As to any thing farther, I have no ſort of attachment to my own opinion. I am very juſtly ſenſible of its fallibility; and, in truth, the only reaſon that occurs to me for my not intirely deſpiſing my own underſtanding, is the ſincere reſpect I never but find in it for that of others. If I have over-rated the reſult of my reſearches, in my taking it for a ſign or promiſe of ſucceſs, I am myſelf the firſt deceived. The marks of a right bottom did not the leſs paſs on me for the inconſiderableneſs of their appearance. Out of ſight of a looked-out for land, the lead of the deep-ſea line, which brings up nothing but ſand, mud, or ſhells, does not the leſs ſatisfy the mariner who has heaved it, that he is in ſoundings, that he has touched the ground, and may hope his port of deſtination. Mine, in this projected diſcovery, were I even as near to it as I preſume I am, I never now expect to reach; but leaving theſe lights, in the good faith of their not being falſe ones, I ſincerely wiſh a better voyage to more fortunate adventurers."

A NEW

A NEW THEORY

AND

PROSPECTUS

OF THE

PERSIAN VERBS.

IT is evident enough, that the particles *dun* and *tun* are vulgarly but erroneoufly called the infinitive figns, whereas it is moft probable that *un*, as in the old Hinduwee (and *na* in the modern fpeech) occurs in the fame manner alfo in the Perfian tongue. It may be termed a declinable verbal termination or the original conftituent portion of all the verbs because by a very eafy tranfition all the parts of the fubftantive verb, (better known by the natives of India as the pronominal declinable figns) may thus fpring from *un*. Let us commence with the firft perfon fingular *um*, and then go through the whole regularly, as far as the third perfon plural *und*, feeing they are all in a fimilar manner affixed to every tenfe of the Perfian verb, in the whole of their various combinations, agreeably to the *Eeranee* pronunciation *um*, *ee*, *ud*, *eem*, *eed*, *und*. Thefe by a hypothetical declenfion or procefs will be clear enough to the reader who fhall confider them in this manner. Taking it for granted that the fhort *ǎ* or *u*, is either a declinable im-

perative, a contracted infinitive, a perfect or pluperfect participle, from it let us form the primordial infinitive, or *un*, the root of all the rest, as stated above through the several persons. It can moreover be carried, by the trivial change of *ud-u*, *und-u*, and the coalition of *u-u*, to the active present and passive participles in *edu*, *ndu*, *a* or *an*, and from the very same *u* and *un*, perhaps by an ancient mode of declension, the verbal nouns in *ush* or *ish*, *u*, *ee*, (or by some irregular process from *awoordun* and *kurdun*, &c.) *ar*, *ak*, *gee*, were originally constructed. To the present day these are all apparent in the composition of Persian Verbs, as *poors-ish*, *nal-u poors-ee*, &c. If the first and other personal signs have not emanated by a particular change and inflection from this radical imperative *u*, or declinable particle of infinity *un*, whence can they be derived? In the beginning perhaps to express merely mental or ideal existence, abstracted from every thing else, the immaterial or simplest of all infinitives, viz. *un* may have been applied, to denote mere *entity*; for in several languages this abstract sign of the Verb in its infinite state is still found to be *un*, somewhat modified by particular vowels. It is a curious fact also, that according to the Hindoos this same *un* is denominated the ovum or matrix of all things; and we ourselves have the important monosyllables *ens* and *mens* probably from the same source. In appropriating the idea of existence, from its former absolute state, to the speaker and others, the *u-n* naturally enough becomes *u-m*, &c. in some of which however the *u* is completely absorbed in its paramount vowel as in *u-ee*, *u-d* or *u-i*, *u-eem*, *u-nd*, *und*. When mental and corporeal existence were palpably combined, another infinitive, to wit the material, may have become requisite, and we may reasonably presume that *st-un*, *ust-un*, or *ist-un*, *ist-um*, *ist-ee*, *ist-ud*, &c. were introduced accordingly. We all know that in several languages the letters *st* or as a Persian must write them *ust*, *ist*, denote stability, station, &c. nay we cannot

be ignorant that this very *ſtun, iſtun* in queſtion, is the final ſyllable of ſeveral verbs yet extant. The man who underſtands the Perſian Language, and can analyſe the verbs *dan-iſtun,* (a) *giree-ſtun, zee-ſtun,* (b) &c. will clearly perceive, that theſe are irrefragable proofs of the preſent ſuppoſition being ſo far well founded; nor is it a very incongruous conjecture that from this dormant material infinitive *iſtun, iſtadun,* may proceed, having like many others ſurvived the aoriſt infinitives whence they ſprung. It is plain that the

---

(a) I may, at ſome future period in my projected work termed Rational Etymology, yet be able to demonſtrate, that *dan iſtun* is only a modification of *dur-iſtun* or *dur-huſtun,* meaning to be or ſtand in a thing. This has ſurely more of penetration about it than our verb, to ſtand under a thing. Indeed, I ſuſpect here, that *under* is a Saxon word like the Perſian *undur,* originally meaning *in, within,* which will reconcile our *underſtanding* with their *daniſt* or *daniſh,* for *duriſh, duriſt,* pretty well. Even the particle *dan* which ſignifies *a holder, receiver,* as a familiar pronunciation of *dur,* acquires thus an evident alluſion to its office. *Puriſtadun,* to adore, if not deducible from *bur-iſtadun,* may be traced I imagine to *pa,eenſtadun,* to ſtand *below* the *deity* or image. Whoever will pay due attention to the particles *en, er,* or rather to the letters *n* and *r* under various vocal appearances in ſeveral tongues, will concede that there is nothing ſo very viſionary in their interchangeableneſs here; and I have no doubt, that had *dan yaftun* ſounded better to a Perſian, we ſhould not have heard *dun yaftun,* to comprehend now. The ſubject is curious, but requires much diſcuſſion, which may be greatly aſſiſted by adverting to *koon, kurdun, koonan[illegible]dun, kurna, keena, murna, moona,* and a number of other common words, for which we have not room here.

(b) The immaterial infinitive of this verb would be agreeable to my theory *zee-un,* which approaches ſo near the old or Hinduwee *j[illegible]un, to live,* that it alone will pave the way for what follows upon the ſingular coincidence between theſe obſolete Perſian infinitives and thoſe of the Hindoos. I feel a conviction that this hint will yet be proſecuted much further than in my power to do now. The Engliſh of the oriental verbs is purpoſely omitted becauſe it is preſumed, the reader either knows or will look to the catalogue for their meaning. A philoſophic eye ever *awake* to general principles will perceive in the text, the evident connection between our *ſtood,* and the Perſian *iſtud,* though a long period may elapſe before ſuperficial obſervers can *wake* to diſcoveries of this ſort. The objection that *ſtood* and *[illegible]* [illegible] in different tenſes, is nothing to men who beat in fair argument thoſe to day who beat them yeſterday, and who are fully aware, by having read already ſimilar remarks to thoſe they now read, of the ſtrange intermixture of tenſes in all languages, eſpecially when theſe are primitive and derivative to each other. Let others try to *upſet* the theory, which is here *ſet up* in ſome particulars on topſy turvy combinations or apparent inconſiſtencies, and I may yet *withſtand* them even on vernacular grounds, though they do not *ſtand with* but on the contrary againſt me in the preſent hypotheſis, becauſe they may *overlook* certain points in language, which I look over with a mind that will not look over apathy or indifference, in a purſuit which alone diſtinguiſhes man from brute.

former verb, when conjugated as illuſtrated above will regularly aſſume *ud* in the third perſon ſingular, thus *ſtud*, *iſtud*. To this by affixing the infinite ſign *un* we procure iſt*u*dun, which by a trifling deviation becomes iſt*a*dun. We moreover may learn from the foregoing premiſes, that in the perfect the *d*, *t*, as pronominal ſigns are dropt to avoid the harſhneſs of two ſuch letters coming finally in contact with each other, becauſe we cannot well trace *uſt* to any thing elſe than a euphonous contraction of *ſtud*, *iſtut* or *iſtud*. When to abſtract and corporeal exiſtence, life is ſuper-added, by prefixing the *breathing* or letter *hu* to the former infinitive, this naturally enough indicates the idea of *animation*, and it is not impoſſible but *h-uſtun*, *h-uſtum*, *h-uſtee*, &c. were formed in that way. In ſeveral languages the *hu* is the chief component part in the name of God, the fountain of life, as alſo for life itſelf; for inſtance *Hoo*, *Ullah*, *Hur*, *Hu,ee*, *Hee*, &c. (c) It, as well as the eſſential ſimple and compound vowels *ee*, *y*, *o*, *yoo*, is moreover to be met with as the conſtituent part of the pronouns in various tongues; and *ho-na*, *hu-na*, to be, exiſt, live, may be traced to the ſame *inſpired* ſource. To prove and confirm much of the foregoing remarks, ſuppoſe we were to affix to *ud* or *ut* formerly deſcribed, the particle *un*, for the formation of the ſecondary or perfect infinitive, we would by a regular progreſſion procure *udun*, *utun*, whence by a ſlight deviation *eedun* and *adun*, and by ellipſis *dun*, *tun*.

By affixing *edun*, &c. to the imperative, the Perſian infinitives are formed like *ruſeedun* and others. It is true a number of infinitives with their derivatives deviate a little from this rule, but by the bleſſing

(c) As *h* and *j* are very convertible, we may thus deduce *jee*, *zee*, *Jupiter*, *Jehovah*, &c. *Junā*, to move, go, as the firſt intimation of life is motion, may likewiſe be connected with the *jee* above. Whence we might alſo conjecture, that the Hinduwee *a-un* which would be the Perſian aoriſt infinitive on principles already laid down, have an occult dependence on the preſent theory. *U* the root of entity aſſimilates with its perfect and abſtract ſigns *u* and *un*, whence *uu-un*, that is *a-un*, *ake*, *a-mudun*, for the euphonous elongation of which laſt I ſhall account hereafter.

of Providence we ſhall ſoon endeavour to account ſatisfactorily for them alſo, through the means of cuſtomary changes in the letters, provided the ſcholaſtic prejudices of former authors be removed, as this is one of the greateſt obſtacles to the literary improvement of every reader. It cannot be concealed that the ſhort ă, or as I mark it *u*, has been conſidered the eſſence, origin or ſource and perfection of exiſtence and motion both mental and corporeal, it will not therefore be deemed unreaſonable to ſuppoſe, that by ſubjoining it to the perfect tenſe, a paſt participle is formed. When *u* acquires the ſtability of a letter it inſenſibly connects itſelf to *n*, whence perhaps the infinite *un* now under diſcuſſion. Among the Hindoos, this very letter is treated as the baſis of the whole creation, and in conjunction with the naſal *m*, inſtead of the *n* here, forms the famous myſtic ſyllable *om*, one of the moſt ſacred and important words in their mythology. To me indeed this naſal ſound ſeems the connecting ſubtile link which unites the whole chain of vowels and conſonants together. When a vowel is prolonged by repeated enunciation, it generally produces inſenſibly, without any motion of the tongue, the naſal *n̊*, as *ån*, *ån*, *ån*, which treated differently becomes *an*, *un*, or *na*, *nu*. The word formed by the Hindoos during their devotions, appears to have ſome metaphyſical alluſion to this indiviſible concatenation of ſounds. Whoever accurately adverts to the nature of the naſal or ſemi-vowel *n̊* will find, that this alone requires little or no aid from any other, except the very ſhort *u*, which of itſelf as naturally falls into the naſal *un̊*, *un̊*, *un̊*, as the naſal requires it. This reciprocity may help ſo far to account for the formal ſimilitude between the Nagree letters अ *u*, अं *un̊*, and अः *ub*: as alſo for the whole of theſe being ranked with the *matras* or vowels by the Hindoos (d). Dumb

(d) Many circumſtances concur to make me believe, that the whole Brahminical ſyſtem of Mythology, is metaphyſics embodied by allegorical perſonages, and that conſequently we can find the clue to their airy ſpeculations only by offering uninter-

people and inanimate bodies even produce theſe and ſimilar ſounds in tolerable perfection, and if we attend to their names we ſhall in general find the naſal a very predominant letter there, as in *ſun-ſun*, *ghun-ghun*, &c. But alas! this minute diſcrimination is like a gem at the bottom of the ocean of ſcience, and where is the man poſſeſſed of ſufficient ability to prove, that he has dived deep enough for it? A due comprehenſion of the foregoing obſervations can be expected from philoſophers only. The maſs of mankind are but ſorry metaphyſicians, and ill calculated to diſcriminate the real place of particular verbs, whence the three ſpecies which have been enumerated as the origin of the reſt, have been long confounded with each other. Indeed from the complicated and inexplicable nature of the argument on abſtract, corporeal and animate exiſtence, as well as upon cauſe and effect, it is not at all wonderful, that their particular verbal attributes ſhould be promiſcuouſly blended together. It is a very extraordinary coincidence, that in moſt languages the *m* and *n*, with the vowels already ennumerated, occur as a conſtituent part of the pronouns, eſpecially in the firſt perſon. This cannot be purely accidental, but muſt be founded on ſome cauſe or other; we ſhould therefore pay great deference to the opinion of the perſon who ſhall firſt explain this in a ſatisfactory manner. We may likewiſe remark, that the perſonal pronouns and ſubſtantive verbs, are ſo ſtrangely intermixed with each other by ſome inexplicable concatenation, that a complete ſolution of the ſubject or appropriate diſcrimination can hardly be expected. Independent of this, from the frequency of general uſage and incidental contractions of the various tenſes, great difference in pronunciation and other circumſtances hath ariſen relative to the verbs before diſcuſſed. To demonſtrate the nature of

---

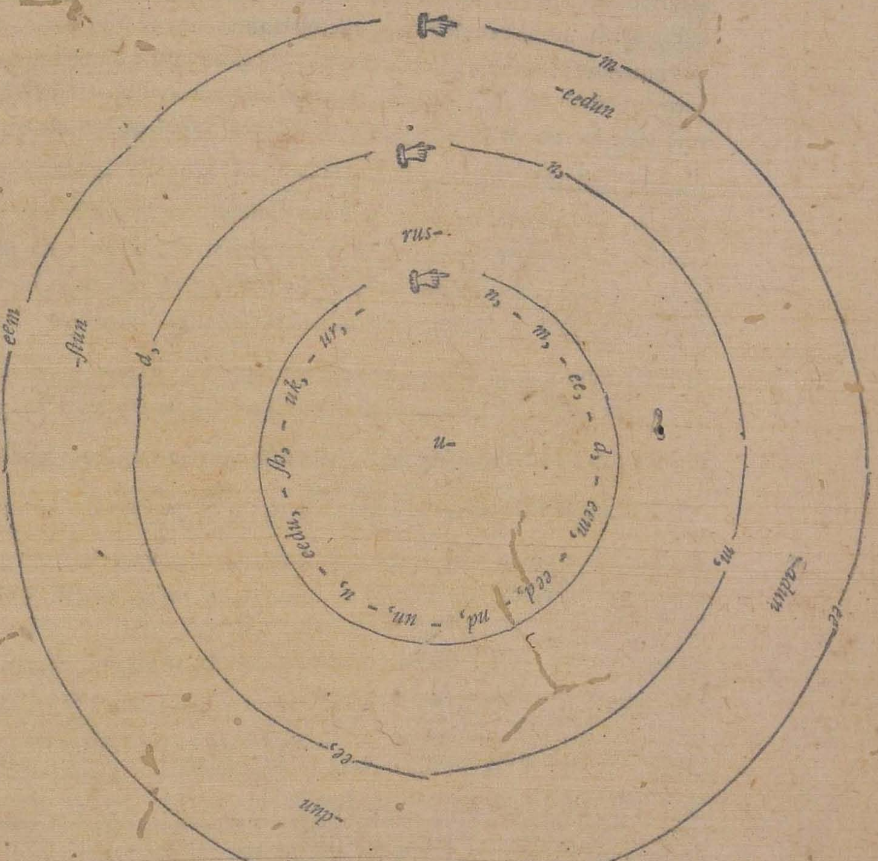
rupted incenſe on the ſhrine of the oriental languages. When theſe are well known, I prophecy, that the Hindoo's pagan Gods will not remain ſo obſcure and abſurd as they now ſeem. There is at preſent a brilliant Star in the Eaſt, whoſe exalted influence will yet elicite from the mines of Sunſkrit lore much uſeful light on theſe ſubjects.

cause and effect, and to prove the notion of mental, abstract or independent existence, is beyond the bounds of human reason, and of course impossible. This is not conclusive, however, against the appropriation of *un* and its tenses to express it, because we all may take the being of God for granted, or complain of pain in the several members of our bodies, though it certainly would puzzle us to prove the existence of either, otherwise than by analogy; men nevertheless from necessity take our words for the fact itself as applicable to both. It may also be asserted, that in some expressions, the Persian language is so deficient for discussions of this nature, that the meaning is lost or perverted, which would be evident enough in other tongues, from their possessing actual letters, instead of mere, often invisible, points, like the Persian. From this circumstance, until a person discerns the identity of the *um* in *bood-um* بودم, and *boodu-um* بوده ام, he must find it very difficult to comprehend the explanation I have given of the infinitive *un* in *kurd-un*, and of *ish* in *bund-ish*, both of which will be evident enough in the following diagram, as the abstract and verbal signs under discussion here. The word *hurf* applying to both particles and letters, makes it a troublesome matter to express clearly in the Persian tongue which of the two are intended. As the conjugation of any verb must be clear enough from what has gone before, I need barely restate that in compound tenses, for the primitive *ud* in the third person singular, the secondary or corporeal attribute *ustud*, contracted to *ust* is adopted. Whence *ruseedu um,-ee,-ust*, instead of *ruseedu-ud*. This *ust* is also preferred to *ud*, or rather has supplanted it along with nouns, as *murdoom-ust*, *shad-ust*, and *een-ust*, &c. (e) Should any one urge that *um*, *ee*, *ud*, *eem*, *eed*, *und*, are mere pro-

(e) We may yet discover traces of such a primitive verb as *uf-un*, *uf-un*, *uf-ee*, *uf-ud*, or *ufut*, &c. whence by contraction *ust* might be deduced, and for which I probably did not account so well in the 4th page of this work.

nouns; it may be asked what then are *mun-um*, *to-ee*, *o-ust*, *ost*. If the former be in fact pronouns, in what way shall we account for the necessity or use of *to* here. It is very true, that between the inflexions of the primordial infinitive and the pronouns, there is so nice an affinity, that their being confounded together is by no means wonderful. Indeed the circular concatenation, which was stated before, is again very apparent in this portion of the verb, particularly in reference to the word *mun*. It is moreover very probable, that the infinite affixes *udun*, *utun*; *adun*, *eedun*, and the rest, originally occurred to discriminate indefinite from perfect infinitives; that is to say, into the two real times or tenses of a verb. One marked by *rusun*, whence *rusud*, as the aorist, and the other by *ruseedun*, as the preterite, whence *ruseed*, agreeably to the Diagram in the next page, which will I trust make the whole evident enough to every Scholar.

The nature and application of the Diagram will be thus understood. In the first place, the central *u* is to be prefixed in rotation to the letters of the interior circle, viz. *u-n*, *u-m*, and so on, to *u-uk*, *u-ur*, becoming *ar*, *ak*, as two shorts make a long, which also holds good in *u-u*, *u-un*, *a*, *an*.—The sound of the radical *u*, as formerly observed, is lost before *ee*, and occasionally becomes *i*, *yi*, whence *ee*, *eem*, and *indu*, *yindu*, *ish*, instead of *u-ee*, &c. This internal belt or ring constitutes in my opinion the *nidus* or *ovarium* of the whole verb, in all its simple and derivative parts, but, in my apprehension, comprizing more immediately the idea of indefinite or passing and future time. At the third person singular which is *ud*, and may, by a common transition easily be *ut*, the perfect form of the infinitive perhaps originates from affixing *un*, whence *udun*, *utun*, and by a progressive digression, all the rest. In the second circle the imperative *rus*, *posh*, *poors*, or any other which the reader pleases, will appear, and may be carried round the letters in its circumference, as *u* alone was before, up to *poors-ish*,



19

N. B. When *rus* unites with the circumferential letters *n*, *m*, the inherent vowel point *u* is in a manner ſpontaneouſly produced, and prevents the neceſſity of putting *un*, *u*[illegible] as the whole may be ſeen in the next page at full length.

19

poſh-ak, &c. This operation will always produce the obſolete infinitive and aoriſt, ſuch as *ruſun, ruſum, ruſee, ruſud*, at which laſt, *ruſud-un*, changed for the complete infinitive to *ruſeedun*, again begins. To make this however as obvious as poſſible, the final infinitive portion of ſuch verbs has been inſerted within the exterior ring, the circumference of which is once more marked with the well known *m* &c. I grant that the *d* might have been entirely omitted, becauſe this is always the caſe in the perfect of the verb itſelf, for reaſons already premiſed. Were *ruſeed-ud, buſt-ut, bood-ud, gooſt-ut*, and ſuch preterites preſerved regularly ſo in the third perſon ſingular, there would not only be ſome difficulty or inconſiſtency in forming the third perſon plural, but occaſional confuſion with the ſecond ſingular in the oblique caſe, to ſay nothing of the cacophony which is avoided by dropping the *ud* and *ut* entirely. Such irregulars as *Gooſtun* even, may thus be made ſomething of. Taking *go* for the imperative and *ſtun* for the final conſtituent part, or as in *ruſtun* changing the *ſ* to *o* and dropping *tun*. We firſt have *go-um*, &c. euphonouſly changed to *go-yum*, and laſtly *gooſtum, gooſtu, gooſtar* (f). It muſt be almoſt impoſſible now to prove, that *ruſun, poorſun*, and others ever exiſted as infinitives, though the meaning of *ruſun, a rope, what*

(f) Two ſhort o s being equivalent to one long o, we may clearly perceive that *ſ* becoming o produces from *gooſ, go*; a mode of formation that occurs in more inſtances than thoſe adduced here. We may nevertheleſs reverſe this particular modification without injuring the general ſcheme at all. Suppoſe *go* the regular root, and that the infinitive ought to be *go-yudun, go-eedun*, it does not require much etymolygical acumen to trace the preſent infinitive from it thus, *go-yutun, gooſutun, gooſtun*, when we advert to the predeliction the Perſians have for peculiar letters or ſoft homogenous ſounds, as illuſtrated in the text. Theſe regular imperatives, whatever the infinitives may now be, are almoſt all remarkably conſpicuous in the cauſal form a *go yaneedun*, &c.

reaches, *gurdun*, *the neck*, *what revolves*, certainly help the conjecture considerably. *Pushum*, *chushum*, *reshum*, *sozun*, *gurdun*; with perhaps many such nouns may yet be adduced to support the present hypothesis in this way. *Poshun*, *pushun*, *pushum*, *covering*, *hair*, chushun, *to taste*, *enjoy*, *enjoyment*, chushum, *sight*, *eye*. The strongest proof however, in my opinion, is the exact coincidence in most instances between such obsolete Persian forms and the old Hinduwee infinitives. *Chulun*, *chuleedun*, *churun*, *chureedun*; *tunun*, *tuneedun*; *dulun*, *duleedun*; *rumun*, *rumeedun*; *tupun*, *tupeedun*; *chushun*, *chusheedun*; *a-un*, *amudun*; *mulun*, *maleedun*; *du-un*, *dadun*; *murun*, *moordun*; *kurun*, *kurdun*; *zee-un*, *jee-un*, *busun*, *bushun*; *kusun*, *kusheedun*; *lesun*, *leseedun*; *bundun*, *bundeedun*; are several of the number which will yet be found with the affinity noticed here. Let us try the verbs *amudun*, *ruftun* and *dadun*, as the worst perhaps of the whole, if they can be any way reconciled with the present theory. *A* the root gives *a-un*, *a-um*, *a-ee*, and so on, naturally enough changed to *a-yum*, *a-yee*, *a-yud*. To this by adding the finite sign *un*, we have *a-yudun*, but the chasm being more harmoniously filled by *m*, the transition to *amudun* is at once accounted for on general principles. From *ruftun* by rejecting *tun*, *ruf* remains, the *f* is changed to *w*, whence *ruw*, *ruwum*, &c. From *dadun* by dropping the finite *adun*, *du* is left, which in Persian can be expressed by ده only, and this is more likely to be pronounced *duh*, than *du*. Suppose the last even prevailed, by the laws of euphony, to which no language is more subservient than the Persian, *du-um* would become either *du-yum* or *duhum*, it being a matter often of seeming indifference by adverting to *shuwum* from *shoodun*, &c. whether the hiatus be concealed by *w*, *y*, *m*, *f*, *n* or *h*. This will make most of the seeming irregular Persian verbs very easy to the scholar, whom I may yet refer under them to the remarks here, *Chee-dun*, *ka-stun*, &c. would by the above rule

be *chee-um, chee-yum, chee-wum, chee-hum, chee-sum, ka-um,* &c. did not the natives of Persia give the preference in the first instance to the euphonous expletive *n*, whence *chee-num* and others. In some few, the expletive letter requires another after it, or becomes z with a change of the imperative vowel, as in *bu-stun, bu-um, bu-yum, bu-wum, bu-ndum*; *kha-stun, khe-zum,* &c. After what has been observed *shiku-num, ka-hum, khwa-hum,* from *khwa-stun, shiku-stun,* cannot be very perplexing or obscure, and the intelligent student will with pleasure remark, that there is hardly one anomaly which may not be reconciled by a perfect knowledge of the intervenient and interchangeable letters.

The reason for considering, and perhaps for yet finding, that the imperative is the *radix* of verbs in all languages, may be this. Before visible matter existed, had not the universal Spirit willed imperatively, neither body, nor individual mind, nor the discrimination of times had been known. The man who shall profoundly ponder on the words *kooh* and *u*, which according to the Arabic and Hinduwee systems proceeded from the *primum mobile* or cause of causes, at the creation of the world, will clearly perceive the force and tendency of the reasoning adopted here. As *a* is the root of both *amudun* and *ana*, it is possible enough, that *u* is the imperative and origin of *un*. In fact it is the intention of the author of the present theory to prove as far as he can, that we may yet by care and assiduity be able to demonstrate the imperative in all languages as the root or origin of the whole verb, particularly of those which must exist in the earliest stages of society, before mankind have recourse to such as are clearly derived from nouns. Even here, the noun and imperative are almost always the same, and this runs through many of the oriental tongues as well as our own. Among

the very confined colloquial efforts of animals, the imperative muſt be a mode of the higheſt importance, and as ſuch is perfectly well underſtood by creatures who probably are incapable of diſcriminating other verbal tenſes or forms. The neceſſity for and pre-eminence of the imperative, at the very dawn of reaſon and ſpeech among created beings, is to my mind as evident as the Sun, and may be every day put to the teſt of experience, by obſerving the various actions of chickens in obedience to their mother's commands. For my own part, I have no doubt in believing, that the hen can call in her way, *hide*, *come*, *eat*, *ſilence*, with as much effect as we do, becauſe the brood vary their motions accordingly. I ſuſpect however, that ſhe could hardly communicate to another fowl, that her chickens lay or would lie concealed beneath a buſh at the kite's approach, whatever they might be ſucceſsfully ordered to do on the ſpur of the occaſion. Men eminent in other ſciences may affect to laugh at and deſpiſe obſervations of this nature and tendency, but as partial ignorance frequently begets general folly, it would be unreaſonable to deny the privilege of playing the fool to the wiſe occaſionally. To ſneer at and ridicule what one does not comprehend is ſo very eaſy, that wiſeacres of this ſtamp have only to palliate their want of knowledge in any branch of literature, by a ſmall ſacrifice at the ſhrine of candour, good ſenſe, urbanity and politeneſs, when, in ſpite of Reynard and the ſour grapes ſtill dangling *in terrorem* over all ſuch Coxcombs, they wiſh to convince an audience of their being nevertheleſs very clever fellows. Were I not convinced, that this view of the verb will yet pave the way for important diſcoveries in Philology, the ſubject could not excite the intereſt and zeal with me that may be perceptible here. In abler hands its effects will be more conſpicuous and incontrovertible than in mine; I therefore reſign the taſk with confidence and pleaſure to future Philologers. When a

vowel terminates the imperative and is not changed to *w*, the intervenienty, formerly ſtated, occurs, as *ſhooſtun*, *ſho-yum*; *azmoodun*, *azma-yum*; *amudun*, *a-yum*. On the contrary *ruftun*, *ſhooſtun*, *boodun*, have *ruwum*, *ſhuwum*, *bowum*, *w* being more homogenous here than the other euphonous ſerviles enumerated in page 11 q. v.

In the compoſition and inflexion of verbs there ſometimes will happen a ſlight contraction, change, deviation, eliſion or augmentation among the long and ſhort vowels, and occaſionally even with the conſonants, eſpecially when the imperative terminates in one, merely with its inherent ſhort vowel. Thus from *gooſtun*, *go*, *ſhooſtun*, *ſho*, *pookhtun*, *puz*, and *moordun*, *moor*, &c. as we ſhall perceive in the ſequel. On the imperative ſingular in the ſecond perſon of every verb by affixing *um*, *eem*, &c. the aoriſt is formed in the manner already explained under *ruſ-um*, *go-yum*, and *buw-um*. By ſimply prefixing *mee* or *bumee* to the aoriſt, the preſent tenſe of all Perſian verbs is uniformly produced, and in every perſon thus, *mee-ruſum*, *bumee-go-yud*. It is not unuſual to meet with *bi*, *be*, *boo*, as augments or expletives preceding the imperative, aoriſt and perfect, as *bi-poors*, *boo-go*, *bi-poorſeed*, *boo-goyud*, *bi-gooſt*, *bi-poorſeed*, *be-ar*, and *be-azma*, &c. (g) Though the full force of theſe prefixes in many inſtances may probably eſcape both the Hindooſtanees and us, I have no doubt of their general ſignificant

(g) In ſuch words as boo go, I ſuſpect the diacritical point is often thus influenced, merely by the long or even ſhort vowel, immediately before or after it, and in this way I can reconcile the derivation of *door-ooſt*, *right*, *proper*, to *door-uſt*, *that's a pearl*, eſpecially when we may thus analyſe *buha door*, a hero, *a coſtly gem*.

utility among the Persians. May they not frequently have the power of *do*, *did*, *indeed*, *pray*, &c. among us in expressions like *do go*, *he did speak*, *he came indeed*, *pray hear me*, some of which, even to us at times, seem mere expletives, and have been roughly handled as such by Pope himself. When *mee* comes before the imperative, it confers a continuation or present power upon it, as in *mee-poors*, *mee-go*, &c. agreeably to what has been already stated.

The letter *e* or a humzu ء is often subjoined to the imperatives ending in *a* or *o* in this way, *be-ufza,e* or *bi-yufza,e*, *binooma,e*, *bigo,e*, and *bijo,e*. In the formation of the agent and present participle by affixing *indu*, *yindu*, *an* and *a*, to any of the subsequent imperatives, their useful verbal derivatives are produced, agreeably to the foregoing Diagram, *go-ya*, *go-yan*, *go-yindu*, *ruf-a*, *ruf-an*, *ruf-indu*. From the intervention of *an* or *anee* between the imperative and the finite portion of the verb, the causals proceed, and commonly possess the property already assigned them of demonstrating the regular imperative, as *go-yaneedun*, though this appears in some measure contradicted in *ruwaneedun*, as it ought to have been *ro-aneedun*.

To these may be subjoined khoor-*anee*-dun, *poors*-an-*eedun*, &c. The imperative is often a *substantive noun* evident in *dum*-eedun, bo-*eedun*, runj-*eedun*, doozd-*eedun*, shoo-*stun*, amas-*eedun*, especially if the infinitive be what is called fictitious thus, ruqs-*eedun*, suhm-*eedun*, tulb-*eedun*, and many more. The imperative frequently becomes a noun by assuming the affix or silent *hu* pronounced *u*, as *nal-u*, *bos-u*, *undaz-u*, *rez-u*, *hosh-u*, &c. When the particles *ish*, *ak*, and *ar*, are suffixed to the imperative, the abstract or verbal noun appears, thus *soz-ish*, *soz-ak*, *rez-ish*,

khoor-ish, khoor-ak, posh-ish, posh-ak. That ſome of theſe are ſubſtantives properly ſo called, is no more extraordinary, than the ſame deviation from immaterial to material nouns among ourſelves, of which we have many examples in *offering, covering, lining, cloathing, bedding*, &c. The ſame form of the verb is ſubſervient to the compoſition of innumerable words, whence *ſaf-go, jooz-rus, jan-ſoz*. In its negative modification it is preceded by *mu* or *my*, as *mu-go, my-a*. Every ſimple preterite, ſprings in this point of view, from the infinitive by merely converting the finite *n* progreſſively to the auxiliary verb in its perſonal ſigns *m, ee*, &c. as hath been formerly exhibited. By prefixing *mee, humee*, or affixing *ee* to the preterite, the imperfect continuative and conditional forms of the verb are found, *mee-ruſeedum, humee-ruſeedee, ruſeedum-ee, ruſeedund-ee*. From the perfect participle, which is often uſed for the preterite alone, the compound preterite is produced by affixing the auxiliary inflexions of *un*, viz. *um, ee*, in their pronominal rotation. The Perſian, Hindooſtanee, Engliſh, and Latin correſponding tenſes are in this reſpect ſo perfectly ſimilar, that if any other argument were ſtill requiſite to prove that *um, ee*, are verbs, this one would be unanſwerable. *Mara-boon, zudu-um, have beaten, verbera-vi* reciprocally illuſtrate each other, to thoſe Scholars at leaſt, who admit the analyſis of *ama-bam, ama-vi, amaveram, ama-bo, ama-viſſem*, through *ama* and its verbal or auxiliary ſuffixes *ibam, fui, fui eram, ibo, fui eſſem* (h). Theſe it is granted are metamorphoſed ſo far, probably in order to pleaſe a Latin ear, to which *ama fui eſſem* might be perhaps intolerable, and would of courſe inſenſibly glide among the Romans into *amaviſſem*. *Ruſeedu-um* muſt now prove perfectly plain to every reader. The

(h) Perhaps the verb *volo* in ſome of its tenſes is a conſtituent portion of ſuch compounds.

final *u* is at times dropt, and *ruſeed-uſt* may therefore be found inſtead of *ruſeedu-uſt*. For the plu-perfect tenſe, *boodum* and its inflexions take the place of *um*, *ee*; *ruſeedu-boodum*, *ruſeedu-boodee*, &c. I need not, after what has been premiſed, caution the learner againſt *ruſeedu-bood-ud* or *bood-uſt* inſtead of *ruſeedu-bood*. In the ſame manner with *baſhum*, from the obſolete infinitive *baſheedun*, we procure the doubtful perfect, correſponding with our ſubjunctive preterite, *ruſeedu-baſhum*, and ſo on. *Shoodun* in its various tenſes, ſubjoined to the ſame perfect participle noticed above, gives the whole of the paſſive voice, in which *um*, *bood-um*, and *baſhum*, alſo occur as auxiliaries, with this difference for the paſſive, that *ſhoodu*, like our *been*, intervenes between them and the leading verb, as *zudu-ſhoodu*-baſhum, I may have *been* beaten. Where we uſe *be* then *ſhood* is preferred, when the aoriſt is not required, but inſtead of coming between the component parts, it follows them, as *zudu khwahum ſhood*, I ſhall or will be beaten. With the aoriſt *ſhood* is unneceſſary, whence *zudu-ſhuwun*, *zudu ſhuwud*, I may *be* beaten, if he *be* beaten, and for the ſame reaſon *ſhoodu* cannot be required in *zudu-meeſhuwum*, I am beaten. The third perſon ſingular of the preterite is alſo the contracted infinitive, and conſequently is often a noun alſo, as *ruſeed*, *dad*, *amud* and *ruft*. Through the means of ſome ſubſervient or auxiliary verbs, ſuch as *khwaſtun*, *tuwaniſtun*, *ba,iſtun*, prefixed to this contracted infinitive, we can form certain compound tenſes as in other languages. Khwahum *ruſeed*, meetuwanum-*ruſeed*, ba,id-*ruſeed*, &c. The complete infinitive is preferred when the poſition of the potential verb is reverſed, thus *ruſeedun*-meetuwanum. By

affixing *ar* to the contracted infinitive or perfect tenſe, the verbal noun may alſo be formed, like *deed-ar*, *gooſt-ar*, and ſometimes an adjective or concrete noun as *khureed-ar*, *girift-ar*, *puriſt-ar*, *numood-ar*. The initial *n*, is occaſionally dropped or tranſpoſed, with a ſhort vowel in ſuch examples, *uſgundun*, *ſigundun*. When *ee* is ſuffixed to the infinitive, it denotes propriety, &c. in *kooſhtunee*, *gooftunee*. After peruſing the foregoing ſheets, as well as what follows, the conjugation of the auxiliary verbs *boodun* and *ſhoodun* cannot be difficult, particularly the laſt, which is in every reſpect a regular verb, and in the preſent has *mee-ſhuwum*, *mee-ſhuwee*, &c. Boodun on the contrary, which rather reſembles the Hinduwee *rubna* than *bona*, inſtead of *mee-boowum*, has aſſumed *mee-baſhum* in the preſent tenſe, from baſh-*eedun*, and beſides its own aoriſt and imperative *buwum*, *buw*; *baſhum*, *baſh*, are alſo much uſed. From *boowud*, by a common mutation, *bad* is produced, and perhaps on ſimilar principles the imprecative expreſſions we meet with *koonad*, *boowad* (1). Shoodun with its various ſubſervient tenſes ſuch as *ſhoodu-boodum*, &c. in the active voice and along with nouns, is ſimilar to *bona*, but in the paſſive reſembles *jana*, and therefore is neceſſary in the compoſition of both active and neuter verbs. Beſides its own preſent tenſe *mee-ſhuwum*, it may be ſaid to poſſeſs *buſtum* and *mee-baſhum* already explained. In conjunction with the perfect participle, either the *h* only or the *buſt* entirely, is often dropped, as in ſome of the following examples of compounds, like the Hinduwee, myn khooſh-*boon* or *hoo,a*,

---

(1) Moobaruk-*bad*, mu-*badu*, noſh-*bad*, ſha-*baſh*, and ſome others, by adverting to the text, may eaſily be accounted for.

in the Persian they say mun khoosh-*bustum*,-*um*,-*mee-shuwum*, or *mee-bashum*, *khoosh-ust*, ruseedu alone or with *ust* as in the instance of *muh-zoof-shoodu*, without *ust*, used in the Persian text here. *Shoodun* may also be said to possess two preterites, one *shoodum* like *hoo,a* and the other *boodum* resembling *t,ha* and *ruha*. It has moreover in the same way two aorists and imperatives, as *shuwum*, *bashum*, *shuo*, *bash*, and with respect to the resemblance between *ruhna* and *basheedun* it is here very great, the former in the Hinduwee being also much intermixt with the substantive verb. As the Persian infinitives in general have both a transitive and intransitive sense, like our own, I have not conceived it necessary, two or three cases excepted, to insert more than one of the two forms of Hinduwee verbs opposite to them, as the reader can have little trouble with either. *Sokhtun* means both *julna* and *julana*; pokhtun *pukna* and *pukana*, and must be discriminated by the scholar accordingly. There are several infinitives without either the aorist or imperative, besides *akhtun*, *nikooftun*. On the contrary, some aorist forms exist whose infinitives are seldom if ever met with, although their contraction or the perfect in the third person singular be found, *ba,id* *sha,id*, *ba,ist*, *sha,ist*. Nothing remains now but to exhibit the manner of deducing the imperative from the finite mood, and this being the only difficulty in the conjugation of Persian verbs, I have distributed the whole, for the conveniency of beginners, into two classes, with their appropriate rules. When there are more than one infinitive, I have numbered each 2 or 3, that all the rest, may if requisite, be adverted to while one only is under consideration. From these the reader will prefer such as are most usual and classical in both languages, and as he has only to affix *eedun* to the imperative now used, the old form of the infinitive must at once occur to his recollection, and wherever the

figures are applied, agreeably to canon I. q. v. I have attempted, as far as possible, for reasons sufficiently obvious, to insert the original Hinduwee infinitives, opposite each of the Persian verbs, varying those, also occasionally, when there are more than one in this language, whence instead of k,hura-*hona* for *istadun*, I have given the old word *t,harhna*. The fictitious infinitives may almost be formed at pleasure, by subjoining *eedun* to the constituent noun, *kho-eedun*, rung-*eedun*. When they terminate in *a* or *u*, these letters are dropped, and *soorfu*, *suza*, become *soorf-eedun*, *suz-eedun*. Sometimes, in both poetry and prose, the third person singular of the preterite assumes a final *a*, thus *goost-a*, &c. for goost.

I. CANON FOR CLASS FIRST.

By simply rejecting the finite portion of the various Persian verbs, viz. *dun*, *tun*, *adun*, *eedun*, *stun*, and *mdun*, the imperative is generally found; but when the last letter of the part left by this process is *oo*, *kh*, *f*, these are, in the order inserted, converted to *a*, *z*, (after vowels) *b*, (after consonants) *o*, as azm*oo*, azm*a*; amo*kh*, amoz; ya*f*, ya*b*; ru*f*, ru*o*; goo*f*, g*o*; &c. After dropping *tun*, if *sh* close the remainder, it is converted to *r*; but should *eedun* be the portion dropped, the *sh* undergoes no change whatever, thus da*sh*-tun, da*r*; ka*sh*-tun, ka*r*; khumo*sh*-eedun, khumo*sh*; khura*sh*-eedun, khurash; &c. There is occasionally a very small change in the long and short vowels of the imperative or a slight addition takes place, whence p*oo*kh-tun, p*u*z; m*oo*r-dun, m*ee*r; r*oo*-stun, r*o*; *d*-adun, *duh*; z*u*-dun, zu*n*; khw*a*-stun, khw*ah*. By affixing *eedun* to every imperative now in use, the old or regular infinitive, as well as the present causals may almost always be found, agreeably to the remarks in pages 10 and 15 q. v.

(k) A-mudun,		a-na,	to come.
Ara-ftun,	2	funwar-na,	to adorn.
Afoo-dun, (a)	2	ug,ha-na,	to glut.
A-kh*o*rofh-eedun,	2	goonj-na,	to roar.
Arm / Aram } -eedun,	2	fufta-na,	to reft.
Argh-eedun,		d,hikar-na,	to belch.
Akhtun, / Ahekhtun, }		k,hynch-na,	to draw.
Urz-eedun,		lug-na, pofa-na,	to be worth.
Azar / Azoor } -dun, (a)	3	dook,ha-na,	to pain.
Undefh-eedun,		foch-na,	to reflect.
I-f*i*t-adun,	2	t,har,h-na,	to ftand.
A-f*u*tez-eedun,	2	j,hugur-na,	to quarrel.
Afham-eedun,		pee-na,	to drink.

(k) The hyphen here feparates the radical and adventitious portions of the verb rom each other, when there are two, the firft denotes a fervile prefix, which may be ifpenfed with entirely, without injuring the meaning of the verb at all. In general owever, a flight alteration in the remainder takes place, in fuch a manner as to juf-fy the idea rather of tranfpofition than actual elifion of the vowel. Akhrofh-eedun, horofh eedun; Iftadun, fit-adun; aftez-eedun, futez-eedun, and the others which ontain an Italic vowel in the text here, will illuftrate the point fufficiently by the cholar recollecting, that when the fervile prefix is ufed, the Italic is mute, and *vice erfa*. The figures explain the exiftence of two or more infinitives, either as the ncient or various forms of the one in queftion, as ara-ftun, ara-eedun; afoo-dun, fa-eedun; afhof-tun, afhoof-tun, afhob-eedun; azar-dun, azoor-eedun, azar-edun. The letters (a) (b) (z) (r) &c. within a parenthefis, demonftrate the par-cular letter with which the vowel or final of the imperative portion is changed, greeably to the foregoing Canon; that it may be thus more forcibly impreffed on readers mind, until the rule itfelf become perfectly familiar to him.

Aſhof / Aſhoof -tun	(b)	3	j,hoonj,hla-na,	to inflame.
O-fit- / Oft- -adun,		3	gir-na, pur-na,	to tumble.
U-furakh-tun,	(z)	4	ooncha-na,	to exalt.
U-foozoo-dun,	(a)	4	bur,h-na,	to encreaſe.
U-firokh-tun,	(z)	4	bal-na,	to burn.
Inkaſh-tun,	(r)	2	jan-na,	to comprehend.
Ungekh-tun,	(z)	2	oot,ha-na,	to raiſe.
Aloo-dun,	(a)	2	lut,hur-na,	to ſully.
Amoorz-eedun,			bukhſh-na,	to free.
Amaſ-eedun,			ſooj-na,	to ſwell.
Amokh-tun,	(z)	2	ſeek,h-na,	to teach, learn.
Amekh-tun,	(z)	2	rul-na,	to mix.
Amoo-dun,	(a)	2	uma-na, ſuma-na,	to be contained.
Unjam-eedun,			ſar-na,	to finiſh.
Umbakh-tun,	(z)	2	ſaj,ha kur-na,	to join in partnerſhip.
Undakh-tun,	(z)	2	p,henk-na,	to throw.
Awekh-tun,	(z)	2	tang-na,	to hang.
Aghiſh-tun,			b,hur-na,	to fill.
U-fiſhan-dun,		2	j,har-na,	to ſhed, ſcatter, ſprinkle.
U-figun-dun,		2	dal-na,	to throw.
U-fooſhor / U-fiſhar -dun,		4	nichor-na,	to ſqueeze.

Abiftun,		gub,hna-na,	to conceive.
U-fisoor-dun,	2	koom,hla-na,	to wither.
Agund-un,		ant-na,	to be contained.
(l) Awoor-dun,		la-na,	to bring.
Undokh-tun,	(z) 2	butor-na,	to collect.
(m) Umpafh-tun,	(b & r) 2	b,hur-na,	to fill.
Undoo-dun,	(a) 2	leep-na,	to plafter.
Bo-eedun,		foong,h-na,	to fmell.
Bukhfhoo-dun, / Bukhfh-eedun,	(a) 2	de-na,	to give, grant.
Bar-eedun,		burus-na,	to rain.
Boor-eedun,		kat-na,	to cut.
Bafh-eedun,		ruh-na,	to dwell.
Bur- / Wur- ghoolan-eedun,	2	p,hoofla-na,	to coax.
Bakh-tun,	(z) 2	k,hel-na,	to play, to lofe.
Bos-eedun,		choom-na, fur-na,	to kifs, rot.
Bal-eedun,		bur,h-na,	to grow, &c.
(n) Boo-dun,	(o)	ruh-na, ho-na,	to be, ftay.

(l) This, with its derivatives, is a true inftance of elifion alone, the w and its fhort vowel being often merely dropt, whence ar, arum, &c. for *awoor*, *awurum*.

(m) The fecond infinitive is umbar-eedun, inftead of umpar-eedun, as the letters (b and r) fufficiently denote here. When fimilar inftances occur, the fame expedient fhall be applied, to mark the flight congenial deviation obfervable in fome Perfian verbs, as the fubfequent lift will clearly demonftrate.

(n) In the *imp.* *oo* becomes *o*, as noted above, but when the aorift terminations are added, *bo-um*, *bo,ud*, &c. appear rather as *buw-um*, *boo-wum*, buwud, *boowud*, on principles fo obvious that no explanation can well be required now.

Ba,iſtun,		chah-na,	to become.
(o) Boor-dun,	(u)	leja-na,	to carry.
Burawoor-dun,		nikal-na,	to take out.
Burdaſh-tun,	(r)	oot,ha-na,	to bear.
Po-eedun,		ruput-na,	to run.
Pech-eedun,		lupet-na, liput-na,	to twine.
Pookh-tun,	(u & z)	puka-na, puk-na,	to dreſs, cook.
Poors-eedun,		pooch,h-na,	to aſk.
Pu-zhol-eedun,		danwa duol ho-na,	to ſtray.
Puzhoh-eedun,		d,hoond,h-na,	to ſearch.
Puruſt-eedun,		pooj-na,	to worſhip.
Poſh-eedun,		ch,hipa-na, puhin-na,	to hide, put on.
Pa eedun,		t,huhur-na,	to remain.
Puſund-eedun,		chah-na,	to chooſe.
(p) Pera-ſtun,		ſood,har-na,	to deck.
Purwur-dun,		poſ-na,	to nouriſh.
Pur-eedun,		oor-na,	to fly.
Purhez-eedun,		bura-na,	to refrain.
Paſh-eedun,		ch,hiruk-na,	to ſprinkle.

(o) Were this verb not changed from *boor* to *bur*, the conſequence muſt be confuſion with *boor*-eedun in the aoriſt and imperative, an opinion that may alſo hereafter be ſupported by other examples of the ſame kind.

(p) This vowel may be pronounced either *ee*, *e* or *y* as it is in the Hinduwee verb k,heench-na, k,hench-na, k,hynch-na, and many others that cannot be noticed in this place.

Purdakh-tun,	(z)	2	buna-na, poſ-na,	to adorn, nouriſh.
Pekh-tun,	(z)	2	ch,han-na,	to ſtrain.
Puzhmoor-dun,		2	moorj,ha-na,	to wither.
Paloo-dun,	(a)	2	juma-na, gula-na,	to congeal, diſſolve, &c.
Pymoo-dun,	(a)	2	nap-na,	to meaſure.
Pindaſh-tun,	(r)	2	jan-na,	to conſider.
Taf-tun,	(b)	2	ynt,h-na, chumuk-na,	to twiſt, to glitter.
Turs-eedun,			durna,	to fear.
Turaw-eedun,			tupuk-na,	to drop.
Turq-eedun,			p,hut-na,	to crack.
Turaſh-eedun,			kutur-na,	to pare.
(q) Takh-tun,	(z)	2	d,ha-na,	to run.
Tup / Tuſſh } -eedun,			tup-na,	to glow.
Tuwan-iſtun,			ſuk-na,	to be able.
Tun-eedun,			tunna,	to ſtretch.
Joomb-eedun,			hilna,	to move.
Jung-eedun,			lur-na,	to fight.
Chur-eedun,			chur-na,	to graze.
Chuſp / Chups } -eedun,			chuput-na,	to ſtick.
Joo-ſtun,	(o)	2	k,hoj-na,	to ſearch.
(r) Ju-ſtun,	(*h*)	2	kood-na,	to leap.
Joſh-eedun,			oobul-na,	to boil.

(q) Whence *tez*, ſwift, *faſt*, &c. becauſe there is nearly a ſimilar inſtance of *khaſtun*, becoming *khez*.

(r) The Italic *h* denotes that it is added to, inſtead of being changed with the imperative final letter thus, juh *um*, *ee*, *ud*, &c. in preference to ju-*um*, ju-*yum*, or any other, and probably to diſtinguiſh it alſo more effectually from *jo-yum* the aoriſt of *jo*[illegible] The *u* here often becomes *i* in *jihum*, *jihee*.

33

Chuk-eedun,	choo-na,	to drop.
Chul-eedu[illegible]	chul-na,	to go.
Chum-eedun,	p,hir-na,	to walk.
Chuſh-eedun,	cheek,h-na, &c.	to taſte.
(s) Kha-eedun,	chab-na,	to chew.
Khumoſh-eedun,	choop ho-na,	to be ſilent.
Khiram-eedun,	ja-na,	to march.
Khar-eedun,	k,hoojla-na,	to [illegible]
(s) Khur-eedun,	keen-na, biſah-na,	to purchaſe.
Khiſan-dun,	b,higo-na,	to ſteep.
Khuz-eedun,	g,hoos-na,	to burrow.
Khooſp-eedun,	ſo-na,	to ſleep.
Khoſh / Kho[illegible]k -eedun,	ſook,h-na,	to dry.
Khuraſh-eedun,	ch,heel-na,	to ſcrape.
Khul-eedun,	choob-na,	to prick.
Khoor-dun,	k,ha-na,	to eat, &c.
Khum-eedun,	j,hook-na,	to bend.
Khuſtun,	bik,hur-na,	to moulder.
Khund-eedun,	huns-na,	to laugh.
Khwan-dun,	pur,h-na,	to read.
(t) Khwa-ſtun, (*b*)	chah-na,	to want.

(s) Theſe two verbs are more effectually diſcriminated from each other by the adventitious *b* than any thing elſe, and on ſimilar principles perhaps *khaſtun* aſſumes the very irregular form of *khez*, &c. allowing that *ſtun* is dropt and z one of the euphonous expletives.

(t) This and perhaps ſome others are little uſed in the aoriſt, from the ambiguous meaning they would then aſſume; for khur-*um* therefore, khured hoonum is generally ſubſtituted.

Khoroſh-eedun,			chilla-na,	to rear.
Dur-eedun,			p,h[illegible]-na,	to tear.
Dokh-tun,	(z)	2	ſee-na,	to ſew.
Doozd-eedun,			chora-na,	to ſteal.
D-adun,	(*ib*)		de-na,	to give.
Dul-eedun,			dul-na,	to grind.
Dorukhſh-eedun,			chumuk-na,	to glitter.
Dam-eedun,			p,hoonk-na, oog-na,	to blow, grow, &c.
Dan-iſtun,			jan-na,	to know.
Doſh-eedun,			doh-na,	to milk.
Daſh-tun,	(r)		ruk,h-na,	to keep.
Duryaf-tun,	(b)		ſumuj,h-na,	to perceive.
(u) Ru-ſtun,	(*b*)	2	ch,hoot-na,	to be liberated.
Roo-ſtun,	(o)	2	oog-na,	to grow.
Ruſ-eedun,			puhonch-na,	to arrive.
Ruqs-eedun,			nach-na,	to dance.
Ruf-tun,	(o)		ja-na	to go.
Reſ-eedun,			kat-na,	to ſpin.
Rum-eedun,			b,hag-na,	to flee.
Runj-eedun,			root,h-na,	to fret.
Rekh-tun,	(z)	2	beet-na,	to pour.
Roboo-dun,	(a)	2	leja-na,	to captivate.
Roof-tun, / Rof-tun,	(b)	2	bohar-na,	to ſweep.

(u) Conſult ne[illegible] for the true cauſe of the ſeeming irregularity here.

Ran-dun,			chula-na, hank-na,	to drive, &c.
Ree-dun,			hug-na,	to ſtool.
(v) Zu-dun,	(*n*)		mar-na,	to beat.
Za-dun,			jun-na,	to bear.
Zar-eedun,			bilbila-na,	to bewail.
Zee-ſtun,			jee-na,	to live.
Zidoo-dun,	(a)		manj-na,	to rub, fret.
Sitan-eedun,			le-na,	to t[illegible]
Sigal-eedun,			ſoch-na,	to reflect.
Sura-eedun,			ga-na,	to ſing.
Sokh-tun,	(z)	2	dah-na,	to burn.
Sakh-tun,	(z)		buna-na,	to make.
Sunj-eedun,			tuol-na,	to weigh.
Soo-[illegible]n,	(a)	2	g,hus-na,	to rub, excoriate.
Sitoor-dun,			moond,h-na,	to ſhave, &c.
Sipoor-dun,	(a)		ſomp-na,	to deliver.
Sitoo-dun,	(a)	2	ſurah-na,	to praiſe.
Suriſh-tun,			goond,h-na,	to knead, mix.
Shitaf-tun,	(b)	2	duor-na,	to run.
Shor-eedun,			ching,har-na,	to cry.
Shaſh-eedun,			moot-na,	to piſs.
Sha-iſtun,			p,hub-na,	to fit.
(w) Shoo-ſtun,	(o)	2	d,ho-na,	to waſh.

(v) The expletive here is *n*, although it certainly expoſes the verb to a double meaning under zun *um*, zun-*ee*, &c.

(w) Another inſtance where apparent deviation occu[illegible] to prevent ambiguity, as the reader muſt perceive by bare inſpection.

(x) Shoo-dun, (uo)			ho-na, ja-na,	to be.
Shikeb-eedun,			ſuſta-na,	to wait.
Shipl-eedun,			nichor-na,	to ſqueeze.
Shum-eedun,			ſoong,h-na,	to ſmell.
Shomoor / Shomar -dun,		2	gin-na,	to count.
Shef-tun,			buola-na,	to diſtract.
Tup-eedun,			turup-na,	to flutter.
Tulb-eedun,			bola-na,	to call for.
Ghurr-eedun,			guruj-na,	to thunder.
Gharut-eedun,			loot-na,	to plunder.
Ghult-eedun,			lot-na,	to roll.
Fuot-eedun,			mur-na,	to die.
Firef-tun,	(b)	2	ch,hul-na,	to deceive.
Firiſt-adun,			b,hej-na,	to ſend.
Fuhm-eedun,			ſumuj,h-na,	to underſtand.
Furſoo-dun,	(a)		g,hus-na,	to rub.
Furmoo-dun,	(a)		kuh-na,	to order.
Kof-tun,	(b)	2	t,hok-na,	to pound.
Kaſh / Kiſh -tun,	(r)	3	beej-na,	to ſow.
Koſha / Koſhoo -dun,		2	k,hol-na,	to open.

(x) The change here has been accounted for under note (w).

Kund-eedun / Kun-dun			k,hod-na,	to dig.
Ka-ſtun,	(b)	2	g,hut-na,	to leſſen.
Kuſh-eedun,			k,hynch-na,	to pull.
Koſh-eedun,			duor-na,	to ſtrive.
Ga-eedun,			chod-na,	to copulate.
Gurd-eedun,			p,hir-na,	to turn, &c.
Giree-ſtun,			ro-na,	to weep.
Girw-eedun,	(a)	2	j,hook-na,	to incline.
Goz-eedun,			pad-na,	to fart.
Goorekh-tun,	(z)	2	b,hag-na,	to flee.
Guz-eedun,			kat-na,	to bite.
Gooſtur-dun,			bich,ha-na,	to ſpread.
Gooſl-eedun,			tor-na,	to break.
Goof-tun,	(o)		kuh-na,	to ſpeak.
Goonj-eedun,			ſuma-na,	to be contained.
Goodakh-tun,	(z)	2	gula-na,	to diſſolve.
Goozuſh-tun,	(r)		beet-na,	to paſs, happen.
Goozaſh-tun,	(r)		ch,hor-na,	to leave.
Goomaſh-tun,	(r)		b,hej-na,	to depute.
Lurz-eedun,			kamp-na,	to tremble.
Lughz-eedun,			p,hisul-na,	to ſlip.
Les-eedun,			chat-na,	to lick.
Laf-eedun,			g,humund kur-na,	to boaſt.

Moor-dun,	(ee)	mur-na,	to die.
Man-dun,		ruh-na,	to ſtay.
Muk-eedun,		chooſ-na,	to ſuck.
Mal-eedun,		mul-na,	to rub.
Naz-eedun,		itra-na,	to wheedle, &c.
Nuwakh-tun,	(z) 2	buja-na, bukhſh-na,	to play on, grant.
Ni,oſh-eedun,		ſoon-na,	to hear.
Nikoh-eedun,		koſ-na, ſurap-na,	to abuſe.
Noin-eedun,		pee-na,	to drink.
Nal-eedun,		dar,h-na,	to lament.
Nuwurz-eedun,		luput-na,	to fold.
Nih-adun,		ruk,h-na,	to place.
Nigur / ——ee } -ſtun,		nihar-na,	to ſee.
(y) Nikaſh-tun,	(r) 2	lik,h-na,	to write.
Niſhan-dun,		byt,ha-na,	to ſet.
Numoo-dun,	(a) 2	dik,ha-na,	to ſhow.
Nihooſtun		d,hamp-na,	to cover.
Wurz-eedun,		lupet-na,	to fold.
Wuz-eedun,		buh-na,	to flow, glide.
Hiras-eedun,		dur-na,	to fear.
Yaf-tun,	(b)	pa-na,	to find.

(y) In this verb *k* becomes *g* in the imperative, &c. which is juſt reverſed often in ſhigaſtun, and others of that ſort.

1899= 31

TABLE

Of the COGNATE *or* CORRESPONDING TENSES *of* PERSIAN VERBS *in their* A…

Tenses.	States.		Indicative.	Subjunctive and Pote…
Imperative, present, aoriſt and future.	Auxiliary	—with or without mee, humee or bi prefixed as may be required—	ſhuw-bo-huſt-baſh-or-*u*-	ſhood-or bood-
	Active		poors—	poo…
	Paſſive		poorſeedu ſhuw-or baſh-	
	Cauſal		poorſan-	
Imperfect and Perfect.	Auxiliary		ſhood-or bood-	
	Active		poorſeed-	
	Paſſive		poorſeed…	
	Cauſal			

II. CANON FOR CLASS SECOND.

The whole of the verbs which do not come under Claſs Firſt, belong of courſe to the Second here, as *Irregulars* in their imperative, and its derivatives. Some verbs drop *du* from the infinitive to form the imperative, and in one inſtance the initial *d* of the infinitive, perhaps to prevent all confuſion with *deen*, is changed to *b* in the imperative. In this laſt, *s* is occaſionally permuted to *n* or *nd*; *kh* to *s* or *ſh*, and *r* to *n*, with a ſlight vocal change in *kur*-dun, *koon*, as will appear in the ſequel.

Afureedun,		afureen,	ſirja-na,	to create.
(z) Ufraſh-tun,		ufraſh,	oot,ha-na,	to raiſe.
Baf-tun,		baf,	bin-na,	to weave.
Bur-khaſtun,	2	bur-khez,	oot,h-na,	to riſe.
Pywuſtun,		pywund,	jor-na,	to join.
Pizeer-ooſtun,		pizeer,	man-na,	to like.
Buſtun,		bund,	band,h-na,	to tie.
Tuf-eedun,		tuf,	tup-na,	to glow.
Cheedun,		cheen,	choon-na,	to pick.
Khoof-tun,	2	khwab,	ſo-na,	to ſleep.
Duw-eedun,		du,o,	du,or-na,	to run.
Dooroodun,		diru,o,	kat-na,	to cut, reap.
Deedun,		been,	dek,h-na,	to ſee.

(z) A mere variety I preſume of *ufrakhtun* in page 22 q. v. Some few of the verbs here are regular enough, but to conſider them ſo now, would ſubject a very large number to the charge of irregularity. All thoſe divided by the hyphen come, with few exceptions, under the grand rule for the Perſian verbs, and may ſo far be thus evident to every ſcholar.

نقشهٔ ازمنهٔ متقاربهٔ افعالِ فارسی در حالتِ معاونت و معروفیت و مجهولیت و متعدی بالغیر مع مشتقاتِ آنها

ازمنه و صیغ	حالات	صیغهٔ بلا شرط	صیغهٔ شرطیه و سعهٔ القدرت	
امر و حال و مضارع و استقبال	معاون	شو - بو - هست - باش - یا ا—	شد - یا بود —	شدن —
	معروف	پرس —	پرسید —	پرسیدن —
	مجهول	پرسیده شو - یا باش —	پرسیده شد —	پرسیده شدن —
	متعدی بالغیر	پرسان —	پرسانید —	پرسانیدن —
ماضی استمراری و مطلق	معاون	شد - یا بود —	شده - یا بوده —	
	معروف	پرسید —	پرسیده —	
	مجهول	پرسیده شد —	پرسیده شده —	
	متعدی بالغیر	پرسانید —	پرسانیده —	
ماضی قریب	معاون	شده - یا بوده —	شدن - یا بودن —	
	معروف	پرسیده —	پرسیدن —	
	مجهول	پرسیده شده —	پرسیده شدن —	
	متعدی بالغیر	پرسانیده —	پرسانیدن —	
ماضی بعید	معاون	شده بود —	شدن - یا بودن —	
	معروف	پرسیده بود —	پرسیدن —	
	مجهول	پرسیده شده بود —	پرسیده شدن —	
	متعدی بالغیر	پرسانیده بود —	پرسانیدن —	
مستقبل	معاون	خواه —		شو —
	معروف			پرس —
	مجهول	پرسیده —	پرسیده —	شو —
	متعدی بالغیر			پرسان —

(حواشی ستونها:) مع می - همی - یا م - ا فعل یا بدون آن بموجب احتیاج — م - ی - د - یم - ید - ند — م - ی - د - یم - ید - ند (یا بعد و ت) — ام - ای - است - ایم - اید - اند — می — ی — توان — باش — توانست — مع می ا فعل یا بدون آن — توانم - توانی - تواند - توانیم - توانید - توانند و غیره شد توانستم - توانستی - توانست و غیره پرسید توانستم - می توانستید - می توانست و غیره بود بموجب احتیاج لف صدر — شدید یا زود - بد - شده - پرسیده - پرسانید

اسم

جالیه	فاعل	مفعول
آ آن	نده شونده باش - نده	ا ید - ه شد - ه بود - ه
پرسِش - او پرسش - ان	پرسیِ - نده	باشید — ه
		پرسی - ید - ه
		پرسید - ه شده —
		پرسانید — ه

صیغهٔ مصدر و حاصلِ بالمصدر و غیره

شدن و بودن و هستن و باشیدن و ان وادن وات - ن وست - ن واید - ن و آدن ازان میان، بعضی مصادرِ مستقل و بعضی در ترکیب و بعضی متروک اند

پرسید — ن	مصدرِ مختصر یا صیغهٔ واحدِ ماضیِ غایب گاهی فایدهٔ معنیِ صفت میدهد چون نمود افزود و غیره و نیز صیغهٔ مذکور
پرسیده شد — ن	و صیغهٔ امر اسم برابر یا حاصل بالمصدر میگردد و صیغهٔ امر اکثر در ترکیب می آید چنانچه نماز پرسش بیمار - پرسی
پرسانید — ن	نا - دان همه - دان و غیره و از الحاق نمودن آن یا آنی بر صیغهٔ امر متعدی بالغیر پیدا می شود چنانچه اکثر از سماعت بدریافت خواهد آمد

اش و آر و آک و ای و گی و او شد و بود و باش و باشش و هست و هستی و باشندگی* و آر و آک و گی شاید از آوردن و کردن و غیره آمده باشند و اشتقاق دیگر افعال نیک ظاهر است

پرسش - شش و پرسش - ه و پرسش - ید پرسش - آک* پرسه و پرساک هیچ جا یافته نخواهد شد امّا در اینجا برای وزن خریدوشن - یدوفهم - ید ورس - ید و نوشش - آک و سوز - آک و غیره مندرج گشته و نیز هرگاه مصدر مختصر حاصل بالمصدر نشود از الحاق لفظ اش بر صیغهٔ امر آن مستعمل خواهد گردید چنانچه در فعلِ مذکور و الّا از همال مصدرِ مختصر و شاید در چند لفظ شاذ است چون دید و بین - ش ساخت سازش نمود نمایش افزود افزایش و در مصدرِ مختصر که همیشه از انداختن ان حاصل می شود لفظ آر داخل می کنند چون دید - آر و رفت - آر و گفت - آر و کرد - آر و مرد - آر و شاید سوای ازین هم چند لفظ دیگر مستعمل بوده باشد و همچنین چند لفظ در معنیِ صفت و اسمِ فاعل آید چون نمودار خریدار و گرفتار و پرستار و لفظ مردار هم بعضی وقت بمعنیِ صفت می آید پرسیده و دیگر اکثر لفظ برین وزن سوای اسمِ مفعول خود حاصل بالمصدر می گردد برای کیفیت مطلق لفظ گی بر ان داخل شود اگرچه پرسیدگی غیر مستعمل امّا زندگی و افسردگی و غیره مستعمل است از زندگان که جمع زنده است زندگانی می شود و در اینجا لحاظ باید کرد که بسیار اسم و تمامی صیغهٔ مفعول که در آخر آن ا یعنی های مکتوبی باشد از حرف گان جمع نمایند و در اسم کیفیت مطلق گی لاحق کنند

شدنی و بودنی	این همه از قسمِ صفات
پرسیدنی	برای لیاقت آید
	گاهی اسم می شود بالاضافت
	چون آمدنی و رفتنی

حاشیه

هرگاه در آخرِ اسم یا صیغهٔ امر حرفِ علّت سوای واو ساکن ماقبل مفتوح در آید لفظِ یم و غیره بعوضِ ام ملحق شود مگر در لفظِ نو و مثل آن واو متحرک می شود چون نوم و غیره شرح آن در اینجا احتیاج ندارد و بعضی الفاظ که صرف برای اوزان و قوانین آورده خطی — در از زیر آنها نوشته شد تا که بدانند که این الفاظ مطلقاً غیر مستعمل اند یا که در همین فعل مستعمل نشوند خواه در افعالِ دیگر یافته شوند یا نه لفظ اد بعد دال و تا در صیغهٔ ماضی ساقط می شود از سببِ وقتیکه های مخفی در آخرِ کلمه در آید لفظ است بعوضِ اد لاحق می شود الفاظ می و همی و ای شاید صرف صورِ متبدّلهٔ لفظ ال وام و یم و غیره بوده باشد مانند تا در هندی و چون لفظِ می و همی بما قبلِ صیغه داخل شود صیغهٔ حال یا استمرار پیدا شود و چون حرفِ می که مرکب از میم متکلّم در این نقشه است و ای بما بعد فعلِ ماضی در آید اکثر بوی معنیِ شرط و قدرت میدهد و نیز همین الفاظ اکثر ماقبلِ جزِ متصرفِ افعالِ مرکب و غیر مرکب داخل شوند چنانچه برمی - آیم بر پرسیده ی - باشم طـ ... اییده - می - شوم و گاهی می - بر - آیم می - پرسیده - باشم مگر در صیغهٔ غایب چون امی فرستاده باشد مضارع و امر یکسان است چنانچه در زبان هندی مگر در صیغهٔ واحدِ مخاطب حرفِ ای یا ای در هر دو زبان ساقط می گردد همچنین وزنِ فعل مع ... بسیار صورت های مختلفه و محاوره آن صرف از کثرتِ استعمال بهتر دانسته خواهد شد زیرا که گاهی حال و گاهی مستقبل و گاهی صیغهٔ غیر معیّن و گاهی شرطیه و غیره بر وفق مطالب که بیان آن از روی الفاظ متّصله منفصله الصدر خوب واضح نیست می گردد لیکن ماضیِ مطلق صیغهٔ شرطیه پرسیده باشم و غیره را اکثر بجای استقبالِ صیغهٔ شرطیه ترجمه نموده اند لیکن با وصفِ قول های معتمدان من گویم که سوای همین زمان که درین نقشه مرقوم گردیده در کتبِ معتبره گاهی به نظر خواهد آمد مطابق نوشتهٔ من صیغهٔ مستقبل شرطیه یا حال و استقبالِ بلا شرط علی سبیل العموم مستعمل است امّا این بیتِ گلستان دال برین معنی است که اینچنین صیغهٔ مستقبل در فارسی آمدن میتواند تا مرد سخن نگفته باشد عیب و هنرش نهفته باشد در چند فعلِ التباس به نظر می آید خصوصاً بسبب تلفظِ اهلِ ایران که در اینجا موافقِ آن ها نوشته شده امّا از فحوای کلام رفعِ اشتباه خواهد شد

1899-32

Sooſtun,	2	ſoomb,	puro-na,	to ſtring.
Shigiſ-tun,		ſhigiſ,	hukbuka-na,	to wonder.
Shigaf-tun,	2	ſhigaf,	p,har-na,	to ſplit.
Shinakh-tun,	2	ſhinas,	puhchan-na,	to know.
Shigooſ-tun,		ſhigooſt,	bigus-na,	to bloſſom.
Shunoodun, Shuneedun, Shinooſtun		ſhinuo,	ſoon-na,	to hear.
Ghoonoodun,		ghoonuo,	oong-na,	to doze.
Shikuſtun,		ſhikun,	torn-a,	to break.
Firiſtun,		firees,	b,hej-na,	to ſend.
Furokh-tun,	2	furoſh,	bech-na,	to ſell.
Kurdun,		koon,	kur-na,	to make.
Kooſh-tun,		kooſh,	mardal-na,	to kill.
Kaſtun,		ka,o,	k,hod-na,	to ſcoop, dig.
Giriſtun,		geer,	pukur-na,	to take.
Guſhtun,	2	gurd,	p,hir-na,	to turn.
Gooſiſtun, Gooſekhtun		gooſul,	tor-na,	to break.
Goozeedun,		goozeen,	man-na, ſar-na,	to approve.
Niſhuſtun,		niſheen,	byt,h-na,	to ſit.
Nuwiſhtun,		nuwees,	lik,hna,	to write.
Hiſhtun,		hil,	ch,hor-na,	to liberate.

Although the conjugation, in detail even, of every verb may be acquired from the Diagram and the preceding ſheets, ſtill I have deemed it incumbent upon me, for the eaſe and recollection of the learner, to exhibit the whole tenſes in one view here, as the following Table will, I truſt, illuſtrate to the ſatisfaction of every candid Scholar. Each portion of the verb has been diſtinguiſhed in the Perſian verſion, by its technical name, and every part is ſo connected by hyphens, circumflexes, points, notes —as blanks, &c. that no man can well miſapprehend or miſconſtrue the ſcheme, who is in the leaſt converſant with matters of this deſcription. It is in ſhort a general ſketch, well calculated for ſuſpenſion in a ſtudy, where the Student may wiſh to trace the dependance, at one glance, of one part of the verb upon another, by conſtant reference and compariſon, until the whole be imprinted on fixed principles in his mind. The Hindooſtanee ſcholar may alſo, at his leiſure, ſubjoin to each tenſe, the correſponding parts of the ſynonimous verbs in that far ſpreading tongue, as this will greatly facilitate the acquiſition of both, on the analytic and ſynthetic baſis, which can alone ultimately bid defiance to every ſtorm, that may ariſe during a philological voyage through theſe oriental languages.

ہندی بمقدورِ خود تلاشش نمودہ مصدرِ اصلی نوشتہ شد چنانچہ مقابلِ اِسناون تھا رہنا براے کھراھونا اکثر مصادرِ جعلی در محاورہ آمدہ اند کہ لفظِ ایدن بجاے معروف در آخرِ آنہا آمدہ چون از خوشیدن و رنگ رنگیدن جائیکہ در آخرش حرفِ ہا و الف بودہ مع حرکت آن را حذف نمودند چون از سرفہ سرفیدن و سزا سزیدن وغیرہ و گاہے لفظِ گفتا و مثلِ آن در نثر و اکثر در نظم بجاے گفت و مانند آن می آید

قانونِ اوّل

قانونِ اوّل. بعد از انداختنِ جزِ مصدری یعنے دن و تن و آدن و ایدن و ستن و مدن اکثر امر پیدا می شود امّا ہرگاہ حرفِ آخرِ جزِ اوّل واو یا خا یا فا در آید آنہا را بہ ترتیبِ صدر بحوفِ الف و زا و با بعد از حرفِ علت و واو. بعد از حرفِ صحیح متبدّل نمودہ امر مستعمل

وباشم و شو و باش. بطوریکہ در زبانِ ہندی فعلِ رہنا اکثر
مخلوط و مستعمل است برائے ہونا مطابقِ تفصیلِ صدر چون
اکثر مصادرِ در فارسی لازمی و متعدی باہم مشترک اند و ہندی
آن نیز مشترک است لہذا بتفصیل نوشتن در نقشہ ضرور
نشدہ چون سوختن و پختن معنیٔ آن جلنا و جلانا و پکنا و پکانا.
و چند مصادر اند کہ مضارع و امر ندارند چون نہفتن و آختن
وغیرہ الحال مخصوصِ احوالِ استخراجِ امر کہ در قاعدۂ فارسی مشکل
ہمین است باقی بود لہذا این دو قانون در ذیل نوشتہ کہ برائے
مبتدیان آسان تر باشد جائیکہ در مصدرات از یک مادہ دو مصدر
یا زیادہ بریں آمدہ در ہر یکے بنابر دریافتِ آن علامتے بصورتِ
ہندسہ نوشتہ شد تا از دیدنِ یکے دیگرے ظاہر شود بعدِ
دریافتِ ہمین مصدرات کثرت و قلتِ ہر یک از آن از روئے
محاورہ و کتبِ متداولۂ ہر دو زبان معلوم خواہند کرد در مصادرِ

بادمی شود و نیز ازین قبیل به محاورۂ ما چون کُناد و بُواد و غیرہ وفعلِ

شُدن مع صیغہ ہائے قایم مقام خود یعنے شدہ. بودم و غیرہ در

کلام معروف باتّصالِ اسما مترادفِ ہونا است و در فعلِ مجہول

مترادفِ جانا و در زبانِ فارسی براے ترکیبِ افعالِ چہ لازمی

وچہ متعدّی ضرور است باید دانست کہ سِواے زمانِ حالِ خود

یعنے می شوم ہستم ہستی و غیرہ علاوہ زمانِ حالِ بودن یعنے

می باشم ہم میدارد لیکن اکثر لفظِ ہست خواہ حرفِ ہا باتّصالِ

ماضیٔ معطوف یا اسما محذوف شدہ بطورِ تکیہ در صدر نوشتہ

شُد زیرا کہ مثلاً در زبانِ ہندی میگویند میں خوش ہوا یا میں

خوش ہوں می آید چنانچہ در فارسی من خوش ہستم

یا خوشم یا می شوم یا می باشم و شُدن نیز دو ماضی دارد یکے

ماضی خود مترادفِ ہوا یعنے شُدم و غیرہ و دیگر از بودن. بودم

مترادفِ تھا اور ہا و غیرہ و نیز دو مضارع و دو امر دارد چوں شوم

و باشم

آر زیادہ نمایند حاصلِ بالمصدر شود چوں دیدار و گفتار وگاہے بصورتِ صفت می آید چوں خریدار و گرفتار و پرستار و نمودار وغیرہ وگاہے از مصادرِ الف را حذف میکنند چوں از افگندن فگندن ونیز ما بعدِ آں چوں یاے معروف آید معنیٔ لیاقت بخشد چوں کشتنی و گفتنی از کشتن و گفتن و در تصریفِ افعالِ روابط یعنے بودن و شدن بعدِ خواندنِ ہمیں مقدمہ و قانونِ ذیل ہرگز مشکل نخواہد شد خصوصاً در فعلِ شدن کہ بصورت در تصریف کامل است چنانچہ در زمانِ حال میشوم و می شوی وغیرہ می آید امّا فعلِ بودن کہ اکثر بفارسی مستعمل است مطابقِ معنیٔ رہنا و ہونا در ہندی و در زمانِ حال می بوم وغیرہ ندارد لیکن بجاے آں می باشم و می باشی از باشیدن اخذ میکنند سواے مضارع خود یعنے بوم و باشم را نیز میگیرد و ازیں سبب در امر ہم میگویند باش و باشید و از لفظِ بود در تبدیل از روے قیاس

بواسطهٔ رسیده است رسید است هم میگویند. بواسطهٔ لفظ
بودم. بودی وغیره زمان ماضیٔ بعید میگردد چون رسیده بودم
رسیده بودی وغیره بهمیں طور زمانهٔ ماضیٔ تشکیک بواسطهٔ
لفظ باشم و باشی وغیره مستعار از مصدر قدیم متروک
که باشیدن است چون رسیده باشم رسیده باشی رسیده باشد
و از همیں زمان ماضیٔ معطوف تمامی صیغه هاے فعل مجهول بوسیلهٔ
اشتقاق لفظ شدن ساخته می شوند چون زده می شوم و زده
می شدم وغیره زمانها بهمیں طور باشد و از صیغهٔ واحد غایب
ماضیٔ مطلق که فی الواقعه نیز مصدر مختصر است هم حاصل بالمصدر
میشود چون رسید و داد و آمد و رفت و نیز بوسیلهٔ الفاظ
مشتقات خواستن و توانستن و بایستن وغیره بترکیب مختلفه
مستقبل وغیره حاصل میشود چنانچه خواهم رسید و می توانم
رسید و یا رسیدن میتوانم و باید رسید چون. باخر صیغهٔ ماضی لفظ
آر زیاده

باشد وغیره چون بصیغهٔ امر لفظِ اش و آک در آرند حاصلِ
بالمصدر گردد چون سوزِش و سوزاک و ریزِش و خورِش
و خوراک و پوشِش و پوشاک وغیره و نیز امر به ترکیبِ چند الفاظ
می آید چون صاف گو و جست رس و جان سوز وغیره برای صیغهٔ نهی
حرفِ میم مفتوحه و لفظِ می می آید چون مگو و میا وغیره هر یک ماضیِ
مطلق از تبدیلِ نونِ مصدر بحرفِ میم وغیره حاصل می شود
بموجبِ ان بنائیهٔ مفصلهٔ صدر چون حرفِ می و یا همی در اوّلِ
ماضیِ مطلق یا آخرِ آن حرفِ ای یعنی یای معروف در آرند
زمانهٔ ماضیِ استمراری بدست آید چون می رسیدم همی رسیدم
وغیره و رسیدمی و رسیدی و رسیدندی و از ماضیِ معطوف علیه
که اکثر بجای صیغهٔ ماضیِ مطلق مستعمل است بوسیلهٔ ضمایرِ
مرقومه ماضیِ قریب حاصل میگردد چون از رسیده رسیده ام رسیدهٔ
وغیره گاهی از صیغهٔ ماضیِ معطوف علیه حرفِ ها حذف میشود چون

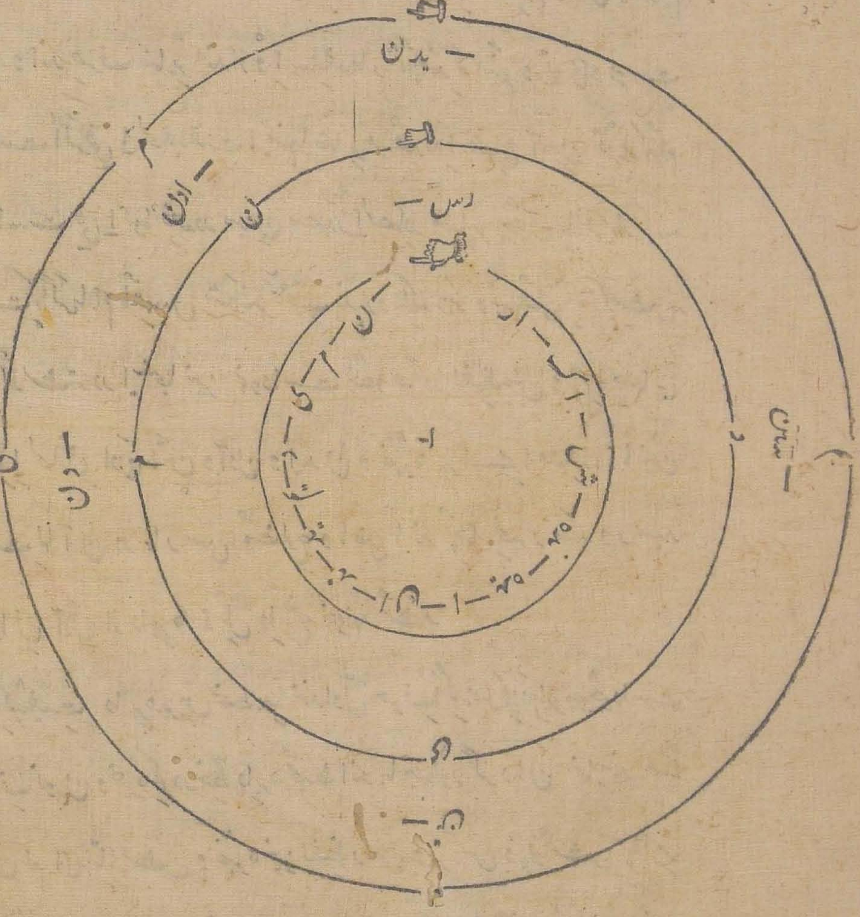
حرفِ الف باشد حرفِ یاے مجہول یا ہمزہ گاہے پیدا میشود اگر حرفِ واو باشد گاہے یاے مجہول بیفزایند چون بیفزاے و بنماے و بگوے و بجوے چون براے ترکیبِ اسمِ فاعل و حالیہ بر امریکہ احوالِ آن در ذیل مفصّل معلوم خواہد شد لفظِ آکمتر وآن و یندہ بیشتر الحاق نمایند چون از گو گویا گویان و گویندہ و رس و رسا و رسان و رسندہ چون لفظِ آن یا آنی درمیانِ امر و جزِ مصدری می آید صیغہ متعدّی بدو مفعول یعنے متعدّی بالغیر حاصل آید چون از خور خورانیدن و پرس پرسانیدن واکثر امر بذاتہ اسم می شود چون از رسیدن رم . بوسیدن . بو رنجیدن رنج دزدیدن دزد شستن شو آماسیدن آماس خصوصًا وقتیکہ مصدرِ جعلی باشد چون رقصیدن رقص فہمیدن وطلبیدن وغیرہ گاہے امر بازدیادِ حرفِ ہا در آخرش اسم میگردد چون از نال نالہ واز بوس بوسہ انداز اندازہ ریز ریزہ و باش باشہ

و تصریفِ افعال گاہے قدرے تخفیف و تبدیل و اختلاف
وحذفِ واز و یا و با حرفِ علت و حرکات و گاہے بحرفِ صحیح باہم
میشود خصوصاً و قتیکہ در امر صرف یکحرف صحیح مع حرکاتِ خود
باقی بماند چنانچہ از گفتن گو و شستن شو و پختن پز و مردن میر
وغیرہ بموجب ذیل ہر امریکہ مخاطب واحد باشد برائے زمانِ
مضارع این الفاظ بر آں ملحق سازند ام یا یم وغیرہ کہ سابق مذکور
شدہ چوں رسم و گویم و بوم چوں بر صیغہ مضارع حرفِ می
گاہے ہمی در اولِ آں افزایند حال خواہد شد چنانچہ میرسم
وہمی گویم و اکثر بر صیغہ ہائے امر و مضارع و ماضی بائے مکسورہ
گاہے مضمومہ و نیز گاہے لفظے زیادہ می نمایند چوں بپرس
و بگو و بپرسید و بگوید و بگفت و بپرسید و بیارد و بیا زما و نیز بر
صیغہ امر حرفِ می در اول برائے امرِ مدامی می آرند چوں میپرس
و میگو وغیرہ مطابق مرقومہ صدر و نیز در صیغہ امرِ واحد کہ آخرش

ملن ماندن مرن مردن وجه تقدّمِ صیغهٔ امر این است که قبل از وجودِ خارجی
اگر امر از طرفِ وجودِ مطلق پیدا نمیشد وجودِ خارجی و روحِ و امتیازِ زمانین ممکن
نمیشد نه شخصیکه بنظرِ تعمّق بر کلمهٔ امرِ کُن و آنکه اوّل از زبانِ مسبّب
الاسباب بزبانِ عربی و هندی بر آمده ملاحظه کنند همه کیفیّتِ این
بر او روشن خواهد شد چون آ اصلِ و امرِ آمدن و آنها است پس
غیر ممکن نیست که امر و اصلِ آن است و اصلِ غرضِ موجد این است که در همه
زبان امر بنیاد و اصلِ همه افعال از خوض و تفحّصِ کمال واضح خواهد
شد بلکه در میانِ جانوران صیغهٔ امر چنین لازم آمده که از آوازِ آنها
تاثیرِ امر مفهوم میگردد اگرچه امتیازِ زمانین نداشته باشد درینصورت
لزومِ تقدیمِ صیغهٔ امر اظهر من الشمس است اینقدر لحاظ ضرور است
وقتیکه در آخرِ امر حرفِ علّت در آید و ماقبلِ آن واو مفتوح نباشد
لفظِ یم وغیره خواهد چون شستن شویم آزمودن آزمایم آمدن آیم
برعکسِ آن رفتن روم شدن شوم بودن بوم در ترکیب

و تصریف

دایرهٔ خود اند برای مضارع بطورِ صدر گردان نمایند از پوشیدن پوشم
پوشی وغیره تا پوشاک وغیره خواهد شد و نیز برای مصدرِ تام
همان لفظِ پرس یا رو یا فعلِ دیگر هرچه خواسته باشند بلفظِ ایدن و
آدن که در خطِ دایرهٔ سیوم مندرج اند متصل کرده حرفِ نون بمیم وغیره
که در خطِ دایرهٔ خود محیط اند تبدیل نموده بطورِ سابق گردان نمایند مثلاً
رفتن رفتم رفتی تا رفتار وغیره خواهد شد و حرفِ دال و تا از صیغهٔ واحدِ
ماضیِ غایب بسببِ ثقالت همیشه محذوف است دیگر آنکه برای
زمانهٔ مضارع که مصدرش مخصوص است و متروک چون رستن و رسم
و رسی و رسد وغیره چراکه رستن از روی مصدر نمیگویند شاید که در
اوایلِ میگفته باشند زیراکه تا حال لفظِ رستن بمعنیِ غیرِ مصدر
مستعمل است اگر همین مصدرِ مخصوص را نیز جا دارند چند مصادرِ هندی
بلاتکلف پیدا شدن می توانند چون چارن چاریدن و چرن چریدن و
تنن تنیدن دلن دلیدن رمن رمیدن تپن تپیدن آون آمدن



دایره

وشما است واین است و غیرہ اگر کسے گوید کہ لفظِ ام و ای و ادوایم

وایدو اند صرف ضمایر انداز و استفسار نمایند کہ منم و توی و اوست

چیست اگر فی الحقیقت اینها ضمایر میشدند احتیاجِ آمدنِ تو از کدام

راه است فی الواقعہ در میانِ مصدرُ المصادر وضمایر چنیں علاقہ باریک

است کہ اگر باہم ملتبس شوند تعجب ندارد بلکہ دور و تسلسل کہ ذکرش

بالا گذشتہ در اینجا نیز نمود است خصوصاً در لفظِ من و ہم احتمال

دارد کہ الحاقِ ادن آن و آدن و ایدن و غیرہ برائے امتیازِ زمانین

است کہ آں در فارسی مضارع و ماضی اند چنانچہ رسد و رسید

احوالِ آن از دایرہ ذیلِ واضح خواهد شد

باید کہ کیفیتِ دایرہ بریں نمط بدانند اوّل حرف کہ بمرکزِ دوایر موجود است

با حرفِ نون و غیرہ کہ در خطِ دایرہ محیط اند بانیطور گردان نمایند مثلاً

از ان ام ای تا اش و غیرہ نیز لفظِ رس و پرس و پوش یا امرِ

ہر فعلیکہ خواستہ باشند در دایرہ دویم آوردہ از حرفِ نون و غیرہ کہ در

حرفِ فارسی اکثر مُدّعا در بیان واضح نمیشود بخلافِ زبانِ دیگر
چُنانچه حرکت را که در زبانِ دیگر صورتِ حرف دارد در فارسی بصورتِ
حرفِ علّت مجسّم کردن مُشکل و ازین سبب تاکه شخصے بہ کیفیتِ
رابطہ لفظِ بودم و بوده ام خوب آگاهی ندارد فهمیدنِ احوالِ لفظان
که از کردن بر می آید بر حقِّ او دُشوار است مثالِ بند که لفظِ واحدِ مُفرد
است همچنین کرد و هرگاه اِش که حاصلِ بالمصدر است بر آن مُلحِق
شود بندش میگردد و همچنین از الحاق کردنِ ان که در ینجا علامتِ
مصدرِ المصادر است کردن میشود و نیز بسببِ چندِ اصطلاح که در
معنی مُشترک اند بسیار مُدّعاے دلی ملتوی می ماند چُنانچه حرف
که دو معنی دارد یعنے حرفِ تهجّی و حرفِ معنوی چون از عبارتِ
صدر گردانِ همه افعال روشن شده در مُرکبّات بجاے ادا است
می آید چُنانچه رسیده ام رسیده ای رسیده است و غیره و لفظ
است ترجیح بر حرفِ او باتصالِ اسم دارد چُنانچه مردم است و
شاد است

از حکما نیستند ازین سبب تمیزِ مَوقِعِ افعال ملحوظ ندارند لهذا
مخلوط می نمایند و از دَور و تسلسل بحثِ وجودِ ذهنی وغیره چندان
تعجب نیست که همچنین افعال باهم ملتبس گردند عجب اتفاقات
است که در اکثر زبان حرفِ ضمیم یا نون عموماً در ضمایر بنظر می آید
خصوص در ضمیرِ متکلّم واین وارِدات خالی از سببی نخواهد بود
شخصیکه وجوهاتِ همین اتفاقات بمعرضِ ظهور خواهد در آورد
باید که متابعتِ او مستحسن دانند ونیز الفاظِ مذکور در ذاتِ خودها
چند در چند دَور و تسلسل دارند علاوه در عوام باعثِ کثرتِ مزادلیف
و طوالتِ از منه بسیار اختلاف در تلفّظ راه یافته ونیز در محاوره
ثقیل و طویل را گذاشته اختصار و ملایمت بهتر دانسته امّا دلیلِ
اثباتِ وجودِ مطابق خارج از حوصلهٔ امکان است قطع نظر از آن
بلکه ثبوتِ دردِ اعضای بدنی هم نمی تواند شد تاهم مردمان
بر اثباتِ آن هردو قرار می نمایند سوای ازین بسبب نقصِ

حرفِ صحیح و حرفِ علّت یا حرکت رابطه ایست محسوس بس
دقیق که اگر صوتی بحرفِ صحیح که نون است نسبت گرفت تواترِ صدا بدونِ
حرکتِ لسان مقتضیٔ نونِ مغنونه است یعنی آں آں آں و الّا بحرفِ علّت
یا حرکت متّحد میگردد یعنی نَ یا اِن پس غالب آنست که کلمه
که هندوان بوقتِ پرستش میگویند علاقه چون جزِ لا یتجزّا ازین
صوت دارد چرا که اگر بنظرِ تدقیق ملاحظه نمایند صرف همین حرف
بدونِ وسیلهٔ حرکتے و حرفِ علّتے تلفّظ می توان نمود چنانچه
از زبانِ مردِ گونگ همین آوازِ غنّه یا آ بر می آید بلکه از بعضے اشیاے
غیر ذی روح نیز همین هر دو آواز باستماع میرسد اگر بر نام هاے
آواز غور نمایند اکثر در هر یک زبان مسموع خواهد شد مثلاً سن دن غن غن
وغیره امّا حیف که این امتیازِ دقیق مثل دُر است در میانِ قعرِ قاموسِ
معرفت کو والا همّتے که از غوّاصیٔ خود اثبات نماید که درین محل
سخن او دُر است فهمیدنِ کلامِ صدر علاقه بحکما دارد عوام الناس
از حکما

و آدن و اودن میگردد و از الحاق کردن ایدن وغیرہ بر صیغۂ امر

مصادرِ فارسی مستخرج می شوند چون رسیدن وغیرہ ایضاً مصدر

مع مشتقات ازیں قاعدہ اندکے کجروی دارند انشاء اللہ تعالیٰ

احوالِ آنہا نیز عنقریب بدریافت خواہد آمد بوسیلۂ تبدیلِ

مستعمل کہ از حروف می شود آں مصادرِ مذکورہ را براہ راست

خواہم نمود بشرطیکہ تبعیت رائے مؤلفانِ پیشین سدِّ راہ

نشود پوشیدہ نماند کہ حرفِ ا مبدعِ وجودِ کلّی و مخرجِ جنسِ

ہستی و مکملِ حرکاتِ جسمانی است بعید از عقل نخواہد بود

کہ از ملحق شدنِ آں بر صیغۂ ماضی ماضیٔ معطوف علیہ یا صیغۂ

مفعول پیدا شود ہرگاہ آں حرفِ ا در موقع قرار گیرد حرفِ نون

بر اں لاحق میگردد تا ان موجود می شود چنانچہ در مذہبِ ہنودان

ہمیں حرف را مبداءِ مخلوقات دانستہ بزعمِ گبر شمردہ اند و آں را

اُم نامیدہ اند مفہوم چنان است کہ ایں صداے مغنونہ درمیانِ

از عقل بعید نیست که از ایستان ایستادن شود چراکه همین فعل را
اگر بقاعدهٔ صدر متصرف نمایند حرفِ دال در صیغهٔ واحدِ ماضی
غایب نمود می شود چنانچه ایستد و از الحاق شدنِ ان ایستدن
میگردد باختلافِ اندک ایستادن می شود و نیز ازین معلوم می شود
که از ماضی حرفِ دال و تاے علامت بواسطهٔ ثقالت دو حرف
ساقط می شود وقتیکه بر وجودِ ذهنی و خارجی روح نیز علاقه گرفت
آنوقت آمدنِ حرفِ ها قیاساً دلالت میکند بجزوِ سیوم یعنے جسم
روحانی پس ممکن است که هستن هستم هستی وغیره باشد
چراکه بچند زبان حرفِ ها جزِ اعظم اسمِ ذاتِ باری است یعنے
مصدرِ حیات چنانچه هو الله هو حی وغیره و نیز حرفِ ها در زبانِ اکثر
جزِ ضمایر یافته می شود و هم برائے تذلیل و استحکامِ کلام صدرا این
هم بخیال درآمده که اگر بر لحاظِ ادیات لفظِ ان را ملحق سازند
به تسلسلِ دور ادن یا تن می شود و نیز باختلافِ اندک ایدن
و آدن

اثباتِ صرف وجودِ ذہنی اغلب کہ لفظِ ان بطورِ مصدر المصادر
موضوع شدہ باشد چرا کہ در میانِ چند زبان ہمیں ان علامتِ مصدر
فی الحال یافتہ می شود و مصدر را صیغۂ غیر مشتق نیز میگویند
ونیز در مذہبِ ہنودان ہمیں حرف را نادبرہم میگویند یعنے
بنیادِ کلی بنابر تشخصِ وجودِ مذکور بذاتِ متکلم وغیرہ ازان لفظِ
انِ مذکورہ الفاظِ ام وای ادیات وغیرہ اشتقاق یافتہ باشد
برائے اتحادِ وجودِ ذہنی و خارجی مصدرِ دیگر ضرور افتادہ غالب کہ
استن مع اشتقاقِ آں استم استی استد آمدہ باشد
چراکہ در چند زبان لفظِ است یعنے سین وتائے ساکن آمدہ
معنیٔ ان قیام واستادگی است تاحال ہمیں لفظ استن کہ جزِ
اخیرِ مصدر است بجنسہ مصدر موجود است شخصیکہ از زبانِ فارسی
واقف است از روئے تشریحِ الفاظ خواہد دانست کہ ہمیں مصدرِ
دانستن وگریستن دالِ قوی مستحکم برین است واین معنی ہم

قیاسی بایں طور ظاہر است کہ اوّل حرفِ ازا اہرانِ متصرف یا مصدرِ
مختصر یا مفعول یا ماضی معطوف قیاساً فہمیده از آں حرفِ امصدر المصادر
یعنے ہماں ان کہ سابق مذکور شده بنا کنی. یعنے قرار دہی و نیز
از ہماں ان مذکوره تبدیل نموده برائے زمانہ مشترک. بصیغہ متکلم
ام و بصیغہ مخاطب ای و بصیغہ غایب واحد او و بصیغہ متکلم ایم
و بصیغہ مخاطب اید و بصیغہ غایب جمع اند باید گفت و نیز برائے
اسمِ مفعول و اسمِ فاعل ایده و انده و بصیغہ حالیہ آ و آں آمده
است و ہم از ہماں ان شاید بتصریفِ قدیم حاصلِ بالمصدرش
حرفِ اِش و اوای و شاید باختلافِ آں از فعلِ آوردن و کردن
وغیره لفظِ آر و آک و گی آمده باشد چراکہ تاحال ہمچنیں حروف
بترکیبِ افعالِ فارسی بنظر می آیند چنانچہ پرسش و
و پرسی وغیره اگر ازیں مصدر المصادر تبدیل و تغیر یافتہ صیغہ
ہائے متکلم وغیره صورت نگرفتند از کجا بر آمدند در اوائلِ برائے
اثبات

عیون المصادر الفارسیّه

مقدّمه در قاعدهٔ عام که اکثر در زبانِ فارسی بر همه افعال جاری
باشد ظاهرا معلوم میشود که نامیدنِ لفظِ دن و تن را علامتِ مصدرِ
فارسی غلطُ العام است غالب این است چنانچه لفظِ ان در
زبانِ قدیم هندی و لفظِ نا بزبانِ جدیدِ آن آمده است بهمین طور
در زبانِ فارسی حرفِ ان که در آخرِ مصدر می آید صرف آن را
علامتِ افعالِ متصرّف یا مادّهٔ اصلیٔ آن فرض کرده شد که این اصل بنائے
همه افعالِ فارسی است چراکه ازهمین ان مذکوره تبدیل یافته همه
علامات افعالِ روابط که در صرف ضمایرِ متّصله مرفوعه میگویند از ضمیرِ
متکلّمِ واحد تا ضمیرِ جمع غایب بموجبِ ترتیبِ ذیل بر همه صیغه هائے
زمانین مع مشتقاتِ آنها ملحق می شوند چون ام وای یا ے
معروف (یا صرف همزه بر هاے مخفی) واد وایم واید واند که بتصریفِ

بسم اللہ الرحمٰن الرحیم

نو ایجاد یعنی نقشۂ افعال فارسی مع مصدرات آں و مترادف ہندوستانی، در فارسی و انگریزی

مصنفہ

جان گلکرسٹ

ہزار غوطہ بخوردم درے بکف نرسید

بمقام کلکتہ در کارخانۂ ہرکارہ

تیار کردۂ تامس ہالنگ بری

سنہ ۱۸۰۱ عیسوی